DOCUMENT RESUME

ED 217 108 UD 022 286

AUTHOR	Klitz, Sally Innis
TITLE	The Jews: Their Origins, in America, in Connecticut. A Curriculum Guide. The Peoples of Connecticut Multicultural Ethnic Heritage Series No. 3. Second Edition.
INSTITUTION	Connecticut Univ., Storrs. Thut (I.N.) World Education Center.
SPONS AGENCY	Aetna Life and Casualty, Hartford, Conn.; Office of Education (DHEW), Washington, D.C.
REPORT NO	ISBN-0-918158-08
PUB DATE	80
NOTE	153p.; Original publication costs supported in part by the Hartford Jewish Federation and the Connecticut State Department of Education. Not available in paper copy due to institution's restrictions. For a related document, see ED 160 487.
AVAILABLE FROM	University of Connecticut, The I.N. Thut World Education Center, Box U-32, Storrs, CT 06268 ($4.00 plus $0.80 postage).
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Acculturation; *Cultural Background; European History; Immigrants; Instructional Materials; *Jews; *Judaism; *Political Influences; *Religious Cultural Groups; Secondary Education; *Sociocultural Patterns; United States History
IDENTIFIERS	Connecticut

ABSTRACT

This curriculum guide explores the Jewish ethnic and religious community in the United States generally, and specifically in Connecticut. Intended as a resource tool for studying the Jewish cultural heritage and traditions, the material may be used among Jews and non-Jews. The guide is divided into three parts. Part one is a detailed account of Jewish religious and political history. Part two contains information on the history of Jewish immigration to the United States; the assimilation of Jews into American society; the impact of Jewish culture and religion in American history; and the development of the Jewish cultural community within a pluralistic society. Part three describes the history and organization of the Jews in Connecticut and provides opportunities for students to conduct research on the Jews. Each section of the guide includes a bibliography, a list of instructional media and supplementary teaching aids, and suggested activities and discussion topics. (Author/MJL)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED217108

THE JEWS

– Their Origins

– In America

– In Connecticut

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
Frank A. Stone
Univ. of Connecticut
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

A CURRICULUM GUIDE
PREPARED BY
SALLY INNIS KLITZ

ILLUSTRATED BY
STEPHANIE RABENSTEIN

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
✓ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

The Peoples of Connecticut
Multicultural Ethnic Heritage Series
Number Three

THE I.N. THUT WORLD EDUCATION CENTER
U-32, SCHOOL OF EDUCATION
THE UNIVERSITY OF CONNECTICUT
STORRS, CONNECTICUT 06268

UD 022 286

This guide was originally prepared under a project funded by the United States Office of Education. It may not be further reproduced or distributed without the express written permission of The University of Connecticut, The I.N. Thut World Education Center.

Second Edition, 1980
ISBN: 0-918158-08

Ætna Life & Casualty
Hartford, Connecticut

Printed in U.S.A.

CONTENTS

Introduction to the Teacher 5

Part I: ORIGINS OF THE JEWISH PEOPLE

Who is a Jew? 6
Origins of Judaism and the Law 8
Important Dates in Jewish History 13
Holidays and the Jewish Calendar 15
Rituals 22
Religious and Traditional Articles 24

Part II: AMERICAN JUDAISM

Immigration and Assimilation 39
Jews in American History 58
Israel and the American Jew 64
Religion 70
Magic and Superstition 75
The Synagogue 77
Yiddish 79
Jewish American Literature 89
Ethics and Values 98
Social Organizations 106
Jewish Cooking 108

Part III: THE JEWS OF CONNECTICUT

History 131
The Jewish Farming Communities 142
Connecticut's Sephardim 143
Social Organizations 143

ACKNOWLEDGEMENTS

This curriculum is the product of the efforts of many people who contributed their time in a variety of ways. I especially wish to thank Frank Stone, Director of Curriculum Development of the project, who edited the guide; the Endowment Fund of the Hartford Jewish Federation and the Connecticut State Department of Education which helped us financially with the original publication costs; the Ætna Life and Casualty Company for printing the second edition of this book as a public service; and Stephanie Rabenstein for generously donating her time and talent to illustrate the curriculum.

This curriculum guide could not have been produced without the help of a review committee of specialists in Jewish studies and education who read the manuscript for accuracy and appropriateness. They are:

Emanuel S. Goldsmith, Professor of Hebrew and Judaic Studies, Dept. of Romance and Classical Languages, University of Connecticut, Storrs;
Arnold Dashefsky, Professor of Sociology, and former Chairperson of the Committee on Judaic Studies, University of Connecticut, Storrs;
Alfred Weisel, Educational Director of Emanuel Synagogue in West Hartford;
Morgan Himmelstein, Director of the Resource Center, Lewis Fox Middle School in Hartford;
Esther Gendel, a teacher at Silas Deane Junior High School, Wethersfield.

Their comments and suggestions have greatly influenced the text of this guide; however, I take upon myself the responsibility for any misrepresentations or deficiencies.

I also wish to thank the many people who have supplied me with material and conversation, particularly Charles and Loretta Nightingale, who have reviewed the manuscript and helped with the chore of proofreading; the Anti-Defamation League of B'nai B'rith, which has gratuitously supplied us with many of their publications; and Morton Gordon and Bernard Postal for contributing material and information not yet published.

Photo Credits: American Jewish Historical Society, pages 44, 47, 58, 66 and 87; Levi Strauss and Company, page 49.

INTRODUCTION TO THE TEACHER

The general aim of this curriculum guide is to explore the Jewish ethnic and religious community in the United States and specifically in Connecticut. It is hoped that this guide will help to correct many of the shortcomings of existing American history textbooks with reference to the Jews.

By tracing the origins and historical background of the Jews and Jewish contributions to American history, it is the aim of this study to create an understanding of the great cultural heritage and traditions that have held the Jews together as an ethnic group.

This guide is intended for use only as a resource tool. A bibliography and a list of instructional media that accompany each section provide supplemental teaching aids. Suggested activities and discussion topics will be of further help to students and teachers.

The material is geared for use among junior high and high school students primarily, but most of it can be easily adapted for younger students. Although many of the books and media listed in this guide were originally intended for Jewish audiences, they may be effectively used among non-Jews. The curriculum text has been written for use among Jews and non-Jews, and the teacher should keep in mind the fact that the two groups do not have the same foundations for Jewish studies. In addition to the multi-cultural emphasis of the Ethnic Heritage Studies Series, it is hoped that through this study, Jewish students will gain a renewed appreciation for their own cultural heritage.

Before studying each section, it might be useful to ask the students questions regarding Jews in American and world history to generate discussions of preconceived ideas. In this way, the teacher will be able to define specific aims and objectives for each topic. At the same time, one should be careful to avoid the repetition of clichés that are liable to influence the objectivity of the students.

In order to avoid confusion, dates are written using the abbreviations B.C. and A.D. However, the teacher should point out the bias of these terms and acquaint the students with the accepted alternatives used by Jewish scholars: B.C.E. (Before Common Era), and C.E. (Common Era).

The Hebrew and Yiddish (a German-Judaic dialect spoken in Europe) words used in the text represent only one possibility of the many variations of spelling. In recent years it has become fashionable to use the traditional or Sephardic Hebrew, which is the official Hebrew now used in Israel.

The guide is divided into three parts. Part I, which is a detailed account of Jewish religious and political history, may at times seem laborious and inappropriate for public school use. However, as a resource tool it is envisioned that this curriculum will also be of value to those engaged in religious instruction. It is also felt that the foundations of the Jewish religious civilization are of the utmost importance in understanding the unique evolution of the American Jewish socio-cultural scene.

Part II contains information on the history of Jewish immigration to the United States and the development of a rich cultural community, fulfilling a vital role within our pluralistic American society. The anecdotes and jokes appearing throughout this unit have been included in order to provide effective insights into the characteristic Jewish humor, as well as to illustrate certain points that are made in the text.

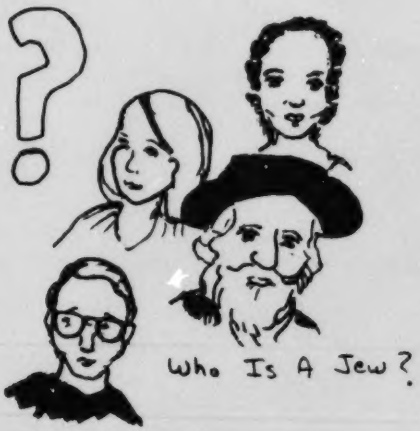
Part III is specific to Connecticut and, although including information on early Jewish settlement in our state, the unit is primarily intended to provide students with the means for conducting their own research.

Part I

ORIGINS OF THE JEWISH PEOPLE

Aims and Objectives for Part I

1. To present the various definitions of what it means to be a Jew in order to help non-Jews to understand the diversity found within Judaism.
2. To stimulate non-Jewish students to examine their own attitudes towards Jews.
3. To explore the origins of Judaism and the history of their ethnicity in order to appreciate the significance of the nation Israel to Jews today.
4. To acquaint non-Jewish students with the various Jewish holidays and their origins so that they may understand the importance of these holidays to Jews.
5. To introduce the rituals and traditions of the Jews as a folk group as well as a religious group to non-Jews.
6. To reawaken interest among Jewish students in their rich cultural past.



WHO IS A JEW?

Coming up with a single definition of who is a Jew that is acceptable to all is not as easy as it was a couple of hundred years ago when Jews were identified as those who observed Jewish religious tradition. Today the great extent of assimilation into American culture has caused many Jews to accept only one aspect of the historical definition of Judaism. Some have severed ties with the religious tradition, but have nevertheless remained within the cultural group. Judaism has been described as a religious civilization, a peoplehood. While the religion is the focal point of this ethnicity, the Jews as a people are held together by their common past and experience.

In 1968 the *Jerusalem Post* conducted a survey of fifteen hundred families in Israel, asking them to answer the question "Who or what is a Jew?" The results are very interesting:

23 percent said that a Jew is one who considers himself a Jew;
19 percent said that according to religious law one who is born to a Jewish mother or converts to Judaism is a Jew;
13 percent said that a Jew is one who identifies with Israel;
13 percent said that a Jew is one who observes the Jewish religious practices;
12 percent said that a Jew is a person whose father and mother are Jewish or who has a Jewish spouse;
11 percent said a Jew is someone raised and educated as a Jew;
9 percent said they did not know.

The classical Zionist definition of what it means to be a Jew is based on nationality, and belief in God or adherence to traditional Judaism is not essential. The Zionists believed that once Israel became a Jewish nation, there would no longer be any difficulty in defining who is a Jew.

One rabbi from New York City recently stated on television that a Jew is anyone in favor of the continuation of the Jewish people. A

great many Gentiles would be included in this description. The rabbi further stated that Jews could easily be atheists and still be observant Jews by reconstructing their own type of Judaism tailored to suit their own personal needs. Many Jewish philosophers and religious leaders agree that Judaism does not require faith in the all powerful God of the Torah.[1]

For purposes of membership, the B'nai B'rith states that Jews are persons who call themselves Jews by the narrowest or widest of definitions.

Someone jokingly said that a Jew is anyone who will argue about who is a Jew.

Although there are many varied possibilities of defining a Jew, basically Jews are members of the historic Jewish nation or peoplehood which began in Biblical times with Abraham and Moses. That people, nation or extended family of Jews continues to exist all over the world. One may be Jewish by birth or by conversion to the Jewish religion. This definition is the simplest and most easily accepted, but there are some sub-groups that are of interest to the cultural anthropologist.

There are several thousand Black Jews in the United States. Some are converts to Judaism, others claim lineage from the Black Ethiopian Jews who are believed to be descendants of Abraham. Because of this claim they do not go through an official act of conversion and consequently are not recognized as being Jewish by many rabbinical authorities. Reform Jews and other liberal groups see no reason for refusing to accept them as Jews if they wish to identify themselves as such.[2]

---

1. There are differing opinions among the Jewish community regarding the essence of God in Judaism. The religion itself requires no declaration of faith, although it may be assumed that there is a God. Works and obedience to the Torah are of the greatest importance. See Isidore Epstein, *Judaism*, "Talmudic Judaism: Its Faith." Baltimore: Penguin Books, 1959.

2. A description of Ethiopian Jews, called Falashas, is found in the Appendix at the end of Part I.

There is a very tiny group in the United States who are Jewish culturally but who believe that Jesus is the Messiah. They call themselves Jews for Jesus or Hebrew Christians and see no contradiction between being Jewish by ethnicity and adopting a Christian theology. They are intensely proud of their Jewish heritage and continue to celebrate Jewish folk holidays. But religious authorities have written that formally converting to another religion severs ties with the peoplehood. In spite of the diversity within the Jewish community, almost all Jews will agree on this point.

The question of religion determining Jewishness came up in a much celebrated case in Israel in 1958. Oswald Rufeisen was a Polish Jew who was a member of a young Zionist movement in Poland. He had helped to save the lives of a great many Jews during the Nazi occupation of Poland in World War II. After the war he converted to Christianity and changed his name to Brother Daniel. In 1958 he was transferred to one of the Carmelite monasteries in Israel and applied for an immigrant's certificate under the Law of Return. The Law of Return states that any Jew can immediately become a citizen of Israel upon entering the country as an immigrant. Brother Daniel was denied citizenship according to the provisions of the Law of Return by the Minister of Interior in a letter which stated that only those immigrants who declared themselves Jewish by nationality *and* religion were eligible for citizenship under this law.

Brother Daniel appealed to the Israeli Supreme Court to reverse the decision, but on December 6, 1962, he was again denied citizenship by a four to one vote. This decision did not, however, rule out the possibility of Brother Daniel becoming an Israeli through naturalization. Israeli law requires that any person professing a religion other than Judaism must live in Israel for three years before becoming eligible for citizenship through naturalization, which is what Brother Daniel did.

In addition to all the various definitions of who is a Jew, there are different degrees of Jewish affiliation. Within the religious community there are three different denominations: Orthodox,

Reform and Conservative. Orthodoxy is a term that developed in the United States to describe traditional Judaism that maintains a strict and literal adherence to Judaic law. Most of the Jewish immigrants who came to this country belonged to this category, the exceptions being the German Reform Jews and a very few completely a-religious ones. As the years passed, the new generations seemed to be moving away from tradition. The Reform movement appealed to many as a good way to maintain a Jewish religious affiliation and yet be able to discard many of the religious customs that conflicted with the American culture. The second generation seemed to want to secularize their Jewishness.

Many of the immigrants' children and grandchildren, however, rejected the extreme unorthodoxy of the Reform movement, and wanted a middle-of-the-road interpretation. Conservative Judaism developed to serve the needs of those who wished to have a stronger religious tradition than Reform provided, while being permitted a certain amount of flexibility in practice.

The Jews as an ethnic group present a variety of ways of expressing Jewishness, and their ethnicity is based on a common cultural heritage, religion, or both.

ORIGINS OF JUDAISM AND THE LAW

The Jewish Bible which was written during the period between the thirteenth and second centuries B.C., is probably the best source of Jewish history and is the greatest example of Jewish literature. The Holy Scriptures, also called the Sacred Scriptures, the Hebrew Bible or Jewish Bible, combine prose, essays, proverbs, poetry and story telling, and are divided into three distinct parts. The *Torah* or *Pentateuch* is found in the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Accepted as divinely inspired, the Torah was canonized sometime between 450 and 350 B.C. The actual word Torah means teachings and has come to express an entire way of life for the Orthodox Jew.

Next in degree of authority are the books of the *Prophets*, canonized around 200 B.C. There are seven major prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah and Ezekiel), and twelve minor prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi).

The *Writings* of the Psalms, Proverbs, Job, the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles, were added last. In the first century B.C. the books of the *Law*, the *Prophets* and the *Writings* were unified to become the Jewish Holy Scriptures.

The Jewish Bible is known to Christians as the Old Testament, but the books are arranged in a slightly different order. Although written by many authors, some who remain anonymous, the Bible has a certain uniformity of style, language and purpose.

The books of the Jewish Bible were originally written in Hebrew, but by the middle of the third century B.C. the Hellenized Jews in Egypt had forgotten Hebrew and needed a Greek translation of the Scriptures. This translation was completed around 130 B.C. and is called the *Septuagint*. By 200 A.D. a Latin translation of the Jewish Bible was completed.

At the end of the first century A.D., Palestinian Pharisees (Jewish leaders) rejected the *Septuagint* which had become associated with Christianity. Seven books of the Septuagint were adopted by the Christian church as divinely inspired, but are considered *Apocrypha* by the Jews. These books are the Wisdom of Solomon, Ecclesiasticus, Judith, Tobit, Baruch, and I and II Maccabees. The Pharisees' rejection of the *Apocrypha* was based on four criteria of divine revelation: (1) the writing had to conform to the Torah, (2) it could not have been written after the time of Ezra, (3) it had to be written in Hebrew, and (4) it had to have been written in Palestine.

All of the books of the *Apocrypha* did not meet the four criteria so they were all expunged from the Hebrew Scriptures which were officially canonized by the *Sanhedrin* (the political-religious governing senate in Palestine) sometime in the second century. Protestant reformers of the sixteenth century adopted the Jewish canon of

the Old Testament, using the same criteria that the Sanhedrin had established. This is why the *Apocrypha* is not included in Protestant versions of the Bible.

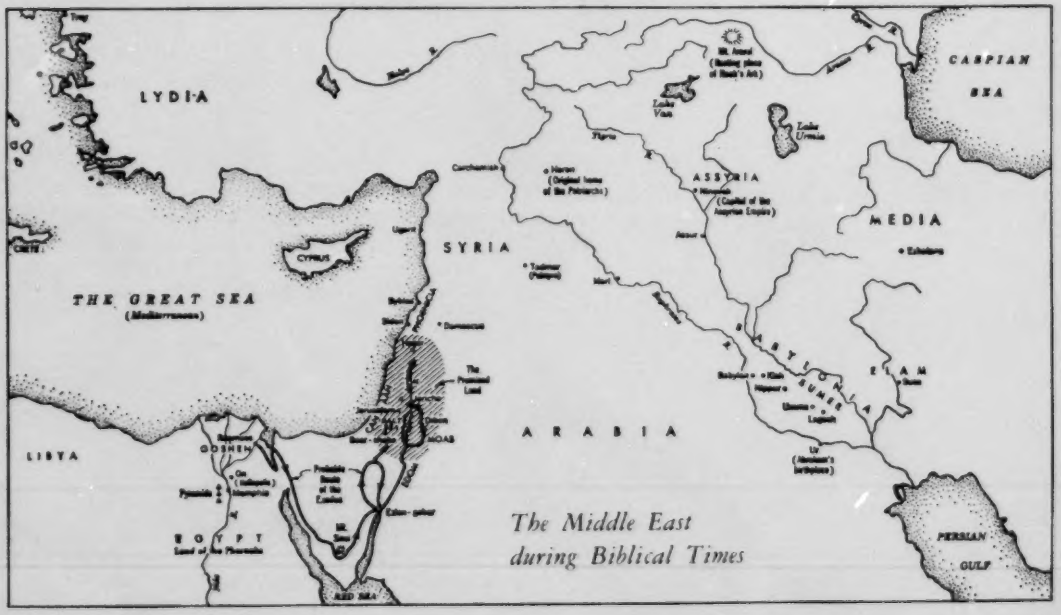
Ancient Jewish History According to the Bible

The Jewish Scriptures were never intended to be a documentary historical survey, although many of the events have been confirmed by secular historians and archaeologists. The authors' primary concern was to present religious truths as they were revealed, using various literary tools. They thought and wrote emotionally. For information about the period of history prior to 1000 B.C., the early historiographers of the Bible relied mostly on legends, myths and folklore handed down by word of mouth, or given by divine inspiration or revelation. The oldest written records available to Biblical historians were the codes of laws, such as Moses' Ten Commandments. Later on diaries and descriptions of eye witness accounts were kept, such as the memoirs of Nehemiah.

It is not the purpose of this curriculum to expound a theology of Judaism, but to present an historical background of the Jews as they developed into a religious and ethnic group. As the religion was the source of the ethnicity, it is impossible to exclude it from an historical survey of the Jews. It has only been in recent times, particularly in the United States and Israel, that Judaism and Jewishness have taken on different connotations.

Founding of the Jewish Nation

The Jews or Hebrews are considered the descendants of Abraham and his wife Sarah, who were born at Ur of Chaldees, and who had later migrated to Haran. From there they went to the land of Canaan where they were to establish a nation dedicated to serving one God. All of the other tribes at that time were polytheistic. According to Genesis, God had established a covenant with Abraham: "And I will give unto thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlast-



The Middle East during Biblical Times

ing possession; and I will be their God. . . . I will make nations of thee and kings shall come out of thee. . . . As for Sarah thy wife, I will give thee a son of her and she shall be a mother of nations . . . ." (Genesis 17). This covenant was sealed with the rite of circumcision: "He that is eight days old shall be circumcised among you, every male throughout your generations. . . ." (Genesis 17).

Because the Arabs are also descended from Abraham, through another son, Ishmael, the origin of the Jews is traced to Abraham through Isaac and Jacob. When Sarah could not bear children and it seemed impossible that God would keep his promise to make Abraham the father of a great nation, she gave her Egyptian maid, Hagar, to him. Hagar bore Abraham a son, Ishmael, whose descendants are considered to be progenitors of the Arabs. Several years later Sarah finally had a son whom they named Isaac. God's promise was renewed to Isaac and again to his son, Jacob. These three are called the founding fathers of the Jewish people. Jacob had twelve sons who became the progenitors of the "twelve tribes of Israel."

The remainder of Genesis is a series of narratives about Joseph, Jacob's son, who was sold by his brothers into slavery in Egypt. It tells of Joseph's spectacular rise to the position of overseer of all Egypt, and his final reconciliation with his brothers who went to Egypt to buy grain during a period of famine in Canaan. When the famine in Canaan became worse, the Hebrews migrated to Egypt and Jacob was reunited with Joseph. There, as the Hebrews prospered, the final chapters of Genesis set the scene for the dramatic story of Moses and the *Exodus*.

When a new Pharaoh became ruler of Egypt, he was fearful of the power of the Hebrews and ordered their enslavement as well as the death of every newborn male child. One of the Hebrew mothers saved her baby by putting him in a basket and floating him in the river. The baby was found by the Pharaoh's daughter who adopted him and named him Moses. Even though Moses was raised in the Egyptian palace, he was conscious of his Jewish identity and was used by God to lead his people out of slavery into the Promised Land of Canaan.

After a series of plagues and a final dramatic escape, the Hebrews wandered about in the wilderness of the Sinai desert for forty years before entering Canaan. This trip today from Egypt to Israel, if it were politically feasible, would take about six hours in a car. It was during this period of wandering that the Ten Commandments and various ordinances were revealed to Moses, which form the basis of the Jewish religion. An *ark* was built to house the tables of the law which was kept inside an elaborately constructed portable tabernacle. Hereafter the ark was the holiest of all Jewish religious paraphernalia. The ordinances of Moses are detailed laws concerning murder, theft, sex, idolatry, usury, slander, agriculture, diet, and the observance of the Sabbath. The law, or *Halachah* is the central characteristic of Judaism and applies to all of life. The Levite tribe was dedicated as the hereditary priesthood.

The laws given in the book of *Exodus* were supplemented by later laws that appear in the book of *Leviticus*, which is a sort of handbook

of ritual matters. Among the laws pertaining to social conduct and religious rituals, are the dietary laws, or *Kashrut*, that have been an effective way of preserving the uniqueness of the Jews throughout the centuries. Most of these laws have been continued to modern times because of their deeply religious significance. In Leviticus we see the establishment of some annual Jewish holidays, such as *Yom Kippur* (The Day of Atonement) and *Pesach* (Passover celebration). Leviticus also contains one of the most beautiful blessings in the Bible used by Jews and Christians alike:

The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon thee,
and give thee peace. (Lev. 6:24-26)

The book of *Numbers* describes the experiences of the Hebrews from their second year in the wilderness to their arrival on the borders of Moab near Canaan. The account includes more laws and rules, a census, many miracles, reports of internal dissention, and God's anger culminating in a decree that none of the generation that left Egypt would ever enter the Promised Land.

In addition to a religious community, the Hebrews are also pictured as a military group who, with God's help, were the victors of many battles against various tribes. At the end of the journey, Joshua became Moses' successor and the land was divided up between the twelve tribes of Israel.

The last book of the Pentateuch is *Deuteronomy*, which is essentially a restatement of the Mosaic Law, written more for the laity than for the priesthood. Deuteronomy deals with matters of religious education for children, good, relief of poverty, charity, observance of festivals, inheritance, divorce, proper treatment of work animals, and other everyday matters. The *Pentateuch* ends with the death of Moses, after many exhortations to the Israelites to obey God and keep His laws.

When the Israelites established their kingdom in Canaan or Israel, military, state and religious leaders were appointed by the people. Until Israel had its first king, King Saul, they were ruled by a succession of judges, selected by the people solely on the basis of merit. There was also a senate, later called the *Sanhedrin*, which presided over judicial and legislative matters.

The book of *Joshua* describes the Israelites' conquest and division of Canaan in graphic detail. Joshua is more of a military epic than a spiritual or religious history, but the point is stressed that as long as the people were obedient to God, God helped them in their battles. One such example is the battle of Jericho where "the walls came tumbling down." After Joshua died, the people realized the need for a strong central government and requested a king. A monarchy was established under King Saul around 1025 B. C. and the history of Israel from then until around 400 B.C. is related in the rest of the Hebrew Scriptures.

King Saul succeeded in uniting the people and in winning many battles. Saul was later rejected because of his disobedience to God and was replaced by David, who was the greatest of all Israelite kings. Under the rule of David's son, Solomon, the Jewish nation reached its peak of prosperity and fame, symbolized by the construction of the Holy Temple in Jerusalem. At the end of Solomon's rule, Israel was divided into two separate kingdoms: the Kingdom of Israel in the north, and the Kingdom of Judah in the south. Two hundred years later, when the Kingdom of Israel was defeated by the Assyrians, the ten tribes of the north were scattered to remote parts of the Assyrian empire and from that time on the history of Israel is traced through the southern Kingdom of Judah.

In 586 B.C. the Kingdom of Judah and the Temple in Jerusalem were destroyed militarily by the Babylonians and ten thousand Jewish inhabitants of Judah were deported into slavery in Babylon. In 538 this captivity came to an end when King Cyrus of Persia defeated the Babylonians and permitted the Jews to return to their land, where they rebuilt the Temple and recommenced their old ceremonies of worship. Under Persian rule, the Jews enjoyed considerable religious and economic freedom. With the rebuilding of the Temple and the autonomy granted to

the Jews, Judah once again became a theocratic state. Although it was basically a good era for the Jews, there were some incidents of persecution such as those described in the book of Esther when the Persian king's grand vizier, Haman, planned to destroy all the Jews.

Around 450 a scribe named Ezra was granted a royal warrant to institute a series of religious reforms throughout the land. Ezra and Nehemiah waged war on backsliding and mixed marriages which they felt were diluting Jewish teachings. Ezra began public readings of the Torah, accompanied by expositions and discussions, thus making the Torah available to all who desired to know it. Jewish historians believe that this popularizing of the Torah and religion saved Judaism from becoming a mere priestly function and provided a safeguard against the disappearance of the Jewish nation as a people in spite of their destruction politically.

The Jewish Holy Scriptures end with Ezra's reforms. The writings do not cover the period from Alexander the Great's conquest of Persia in 333 B.C. to the Maccabean Revolts in 167 B.C., but many significant events took place during that period that affected Jewish history.

When Alexander died in 323, his empire was divided between four of his generals. The Syrian section to the east went to Seleucus, whose descendants are known as the Seleucids. The southern or Egyptian area which included Palestine went to Ptolemy. It is believed that Ptolemy II was responsible for sponsoring the Greek translation of the Hebrew Scriptures called the *Septuagint*. The Jews enjoyed favorable conditions under the rule of the Ptolemies. The tide started to change when the Seleucid general Antiochus III defeated the Egyptian general Scopas in the battle of Paneas in 198 B.C., after about eighty years of constant warfare. Although Antiochus III was liberal in his attitude towards the Jews, his successor, Antiochus IV, tried to impose Hellenism on all of his subjects. When he erected an altar to Zeus in the Jewish Temple, open rebellion resulted.

The Maccabean Revolts are related in the books of I and II Maccabees. These writings were never canonized as part of the Jewish Bible, but are recognized as a trustworthy source of Jewish history for that period from 176 to 135 B.C. During the Maccabean period two religious-political factions arose: the *Sadducees* and the *Pharisees*. The *Sadducees* were the wealthy supporters of the Maccabean dynasty. They were educated, somewhat Hellenized, and rejected the traditions and ceremonies of Judaism, confining their religion to only the law of Moses. The *Pharisees*, on the other hand, were a pious group of teachers who stressed the traditional rabbinical interpretations of the law. It was also during this time that belief in the personal immortality of the soul was spreading among Jews.

The Maccabean Revolts starting in 168 were successful. The Syrians were expelled from Jerusalem and a free Jewish state was established which lasted only until 63 B.C. when the Romans under Pompey's leadership advanced towards Jerusalem, captured it and conquered all of Palestine. When Caesar became master of Rome and Herod was made King of Judah, the Jewish state was actually in bondage to Rome. Herod was a fierce and intolerant leader who reduced the upper classes, most of whom were Sadducees, to a low status, while the Pharisees' influence on the masses increased. The friction that had been growing between the two groups for a number of years caused a necessary separation of the political and religious administration of Judea. The Sadducees, who had traditionally been nationalistic, formed the political Sanhedrin that concerned itself with matters of state. This was presided over by a High Priest. The Pharisees, leaders of the religious Sanhedrin, had full control over religious, civil and domestic affairs.

When the Roman governor had the Temple treasury looted, a new group of nationalists, called *Zealots*, arose and inspired the people to revolt against Roman rule. The tragic outcome was military defeat, the fall of Jerusalem and the destruction of the second Temple in 70 A.D. Thousands of Jews were crucified, sold as slaves or put into the arena. Some managed to escape to Babylonia and Egypt. From this time until

1948 Jews were generally in exile with no homeland.

Several hundred Zealots continued their struggle after escaping to the fortress of Masada. They held out for two years against the Romans, but when they realized the inevitable victory of the Roman soldiers, they, with their wives and children, committed mass suicide.

Thus did the last Jewish state pass out of history until 1948, but the Jewish nation continued to live on in the hearts and minds of the Jews in the *diaspora* (lands outside of Palestine to which the Jews dispersed).

IMPORTANT DATES IN JEWISH HISTORY

AROUND 1900 BC – Abraham establishes a nation and settles in Canaan or Palestine.

AROUND 1600 BC – Joseph is sold into slavery in Egypt by his brothers, but later rises to the position of Egyptian Viceroy.

AROUND 1300 BC – Moses leads the Hebrews out of Egypt after they had become slaves, called the Exodus. After forty years of wandering in the desert, they arrive in Canaan.

AROUND 1025 BC – Saul becomes the first King of Israel.

AROUND 1000 BC – David and then Solomon rule over Israel during a golden era of military victories and prosperity.

AROUND 926 BC – Palestine is divided into the northern kingdom of Israel and the southern kingdom of Judah.

721 BC – The Assyrians defeat the kingdom of Israel and the population is deported to remote parts of the Assyrian Empire. The northern kingdom of Israel ceases to exist and from that time the history of Israel is traced through the southern kingdom of Judah. The term Israelite is used to identify all the descendants of Abraham, Isaac and Jacob.

586 BC – Judah is captured by the Babylonians and the Temple in Jerusalem is destroyed; the Jews are sent into slavery in Babylon.

538 BC – King Cyrus of Persia defeats the Babylonians and permits the Jews to return to Judah.

516 BC – The Jews build a new Temple in Jerusalem.

333 BC – Alexander the Great conquers Palestine, Egypt, Syria and eventually all of Asia Minor.

323 BC – Alexander dies and his Empire is divided between his generals. Ptolemy became ruler of Egypt and Palestine; Seleucus took possession of Babylon, Syria and Asia Minor. The Greek Seleucids attempted to conquer Palestine and for over a century were at war with the Ptolemies of Egypt.

198 BC – The Syrian ruler, Antiochus III, defeats the Egyptians and the Seleucids rule Palestine.

165 BC – The Jews revolt under the leadership of Judas Maccabaeus and defeat the Syrians.

63 BC – The Romans conquer Palestine.

70 AD – The Jews revolt under the leadership of the Zealots. They fail, Jerusalem falls, the Temple is destroyed and by 135 most of the Jews are dispersed to other lands within the Roman Empire. Some remain and work on studies of the Torah.

330 – Constantine converts to Christianity and Jerusalem becomes a capital of Christendom.

600 – The Arabs take over control of Palestine.

1071 – The Seljuks of Turkey conquer Jerusalem.

1099 – Christian Crusaders recapture Jerusalem.

1187 – The Muslim ruler of Egypt, Saladin, conquers Palestine.

1250 – Oppressive military rulers of Egypt called the Mamelukes take Palestine into their Empire.

1492 – The Jews who had been residing in
1498 Spain for many centuries are expelled from that country and those who flee to Portugal are also expelled.

1517 – Ottoman Turks defeat the Mamelukes.

1654 – The first Jews set foot in the American colonies, arriving in New Amsterdam from Brazil.

1897 – The first Zionist Congress is held in Switzerland.

1917 – The British issue the Balfour Declaration supporting a Jewish national homeland in Palestine; the British forces capture Jerusalem.

1918 – World War I ends and Palestine becomes a British mandate.

1948 – The Jews of Palestine proclaim an independent State of Israel.

The Talmud

Second in importance to the Jews, after the Torah, is the Talmud, a vast body of literature containing interpretations and discussions of Jewish life and religion based on the Torah.

The *Mishnah* is a collection of legal and ethical teaching which was compiled by rabbinical scholars in Palestine during the Roman occupation. It is arranged into six orders:

1. Zera'im (seeds) - laws of agriculture and prayers.
2. Mo'ed (appointed time) - laws of the Sabbath and festivals.
3. Nashim (women) - laws of marriage, divorce and family relationships.
4. Nezikin (damages) - civil and criminal laws and court procedure.
5. Kodashim (sacred matters) - laws of sacrifice and Temple procedure.
6. Tohorat (purities) - laws of ritual and uncleanliness.

In response to the Mishnah, further written comments were set down by the rabbis in both Palestine and Babylon. These were called the *Jerusalem Gemara* and the *Babylonian Gemara*. The Mishnah and Gemara together constitute the Talmud. The Gemara makes up the bulk of the Talmud and prescribes much of the Jewish tradition. The *Babylonian Talmud* (Mishnah plus the Babylonian Gemara) is considered the final codification of Jewish law. Unsettled political conditions in Palestine under Roman rule made the Palestinian law less organized.

Two types of writing appear in the Talmud: the *Halachah*, the legal points themselves; and the *Haggadah*, stories used by the rabbis to explain or illustrate the law.

Some examples of the wisdom of the Talmud that form the basis for the Jewish code of ethics are:

First learn, and then think independently.

He gives much who gives with kindness.

It is best to give charity secretly so the needy will not be ashamed.

Whoever does an injury toward a fellow man sins more than he who robs the Temple.

Love peace and follow after it.

One ought not to sit down at the table before seeing that his domestic animals have been provided with food.

Promise little, perform much.

Thy friend has a friend, and thy friend's friend has a friend; guard thy secrets.

It is forbidden to be cruel to anything that has life.

Wine taken in moderation unfolds the brain. He who is a total abstainer is rarely possessed of wisdom.

The Talmud is voluminous and requires a life time of careful study. The main themes running through it are the value of studying the Torah and devotion to God.

HOLIDAYS AND THE JEWISH CALENDAR

The Jewish calendar is based on astronomy. It is a lunar calendar, divided into months of twenty-nine or thirty days. It takes the moon twenty-nine and a half days to revolve around the earth and because a calendar month must have an integral number of days, some months have more days than others.

Twelve lunar months make up a year of three hundred and fifty-four days. In order to make up the difference between the lunar year and the solar year that the secular world uses, a thirteenth month is added to the Jewish calendar seven times in nineteen years. 1976-77 is the Jewish year 5737.

The twelve Jewish months and their corresponding secular months are: Tishrei (October), Cheshvan (November), Kislev (December), Tevet (January), Shevat (February), Adar (March), Nisan (April), Iyar (May), Sivan (June), Tammuz (July), Av (August), and Elul (September). The thirteenth month is called Adar Sheni (Second Adar).

The first day of the new moon is a minor festive day called *Rosh Chodesh*. It is an occasion for special prayers and celebrations.

The first day of the Jewish New Year, *Rosh Hashanah*, falls on the first day of Tishrei. Rosh Hashanah and Yom Kippur, the Day of Atonement, referred to as the High Holy Days, are strictly religious in nature. The other five main holidays are folk holidays that have a religious significance. As there are varying degrees of affiliation with the religious community, there are varying degrees of observance of the holidays. Some American Jews don't celebrate any of the holidays. Others wish to keep tradition alive in their families and observe only the Passover. Most Jews acknowledge the High Holy Days, *Hanukkah* and the Passover or *Pesach*. The following descriptions of the main Jewish holidays are according to a traditional observance.

Rosh Hashanah

It is not known what the exact nature of the holiday was in Biblical times, but it later developed through rabbinical teachings into a day of judgement. It is a time of repentance and of hope for improvement. It is believed that on this day God passes judgement on all and decides their fate for the coming year.

Observant Jews go to the synagogue where prayers are offered to God for repentance. One of the important aspects of the Rosh Hashanah service is that of blowing the *Shofar* or the ram's horn, an ancient wind instrument. The Torah describes the first day of Tishrei as "a day of blowing the trumpet." However, the *Shofar* is not blown if the holiday falls on the Sabbath. Rabbis have elaborated greatly on the religious significance of the *Shofar* to which many purposes have been ascribed, including confusing the Devil, driving away evil spirits, calling the people to prayer, warning them about impending danger and arousing their conscience.

The Shofar

A Calendar of Jewish Holidays

Rosh Hashanah readings are taken from Genesis 21 and 22 which relate the story of Abraham's near sacrifice of Isaac. The story is a lesson of great faith, unquestioning obedience to God and a protest against human sacrifice.

In the home on Rosh Hashanah evening, the head of the household says the Kiddush blessing over a cup of wine and dips slices of sweet apple into honey and distributes them to members of the family. Each family member prays before eating the apple, "May it be Thy will, O Lord, to grant us a happy and sweet year." Some send New Year's greeting cards to their friends.

Yom Kippur

Yom Kippur, the Day of Atonement, comes ten days after Rosh Hashanah on Tishrei 10. It is a day of confession and atonement. There are three essential steps involved in repentance: the recognition that a sin has been committed, the confession of the sin, and the determination that it will not be repeated. It is a basic theological point of Judaism that man can confess directly to God, he needs no mediator.

On the eve of the Day of Atonement observant Jews gather in the synagogue to hear the *Kol Nidre* prayer, which is generally chanted three times by the *Hazzan* or cantor. Many believe that the *Kol Nidre* originated with the *Marranos*. It is a declaration of the annulment of vows made during the year that are not kept for one reason or another. The *Marranos* had been forced to openly convert to Catholicism, while actually remaining Jewish in private. Originally the chant applied to vows made during the past year, but was later changed by the *Ashkenazim* to refer to vows to be made during the coming year. The *Kol Nidre* has a very unique melody that is rather famous.

It is a custom among Jews throughout the world to say prayers in memory of the dead on Yom Kippur. In addition to these prayers and the *Kol Nidre*, other prayers and poems are read. After the afternoon reading of the Torah, the book of Jonah is read.

During Rosh Hashanah and the ten days between that and Yom Kippur, those who pray ask to be inscribed in the Book of Life, and on Yom Kippur day the prayer is changed to say sealed in the Book of Life.

The end of the day brings the chanting in unison of the *Shema:* "Hear O Israel, the Lord our God, the Lord is One." Then the phrase "Blessed be the name of His glorious kingdom for ever and ever" is chanted and finally "The Lord He is God" is exclaimed. The blast of the *Shofar* declares that the day has come to a close and the congregation concludes "Next year in Jerusalem." Yom Kippur is a day of fasting and after returning from the synagogue a festive meal takes place in the home.

Sukkot

Sukkot, celebrated on the fifteenth day of Tishrei, is an agricultural festivity which, served as the basis of our American Thanksgiving. The Torah contains a number of references to the Feast of Tabernacles or Sukkot. In Biblical times after all the products of the harvest were gathered and stored away, the farmer felt happy and grateful to God for providing for himself and his family. Almost all ancient cultures had some sort of harvest celebrations. The Feast of Tabernacles was also connected with the exodus from Egypt and served as a memorial of the wanderings of the Israelites for forty years before entering the Promised Land. Its historical significance is given in Leviticus 23:43: "That your generations may know that I made the children of Israel to dwell in booths, when I brought them

out of the land of Egypt." Sukkot commemorates the long period during which the Israelites were gradually welded together into a nation and learned to appreciate the liberty which they had acquired. The booth, decorated with various fruits and vegetables, is a symbol of the time when the Jews were shepherds and farmers and lived in hastily constructed shelters.

Construction of the *Sukkah* or booth is described in the Scriptures. "Go forth unto the mount and fetch olive branches, the branches of the wild olive, and branches of thick trees, to make booths, as it is written." No special provisions were made for the building except that it have four walls and be of a convenient size. Great importance was attached to the roof. It had to be made from branches, sparsely spread so that the stars could be seen from inside of the booth. Actual construction was to begin immediately after Yom Kippur. In some houses, special areas were set aside for the Sukkah. The walls of the booth were elaborately decorated with pictures and tapestries, and fruits and flowers hung from the roof. In the poorer areas, several families together built a large Sukkah that could accommodate them all.

In some American homes the custom has been continued. A Sukkah is usually put up in the synagogue to serve the needs of the entire community. Many of the Hasidim of Brooklyn, a very orthodox group of Jews, construct their booths on their fire escapes.

The Bible instructs every Israelite to take into his hands on the first day of Sukkot, a bouquet of four species of vegetation. "And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees and willows of the brook." (Leviticus 23:40). Tradition identifies the goodly tree as the citron and the thick tree as myrtle.

During the ceremony a closed palm leaf, a *Lulav*, to which are attached three twigs of myrtle and two willow branches, tied together with palm strips, is held in in the right hand. The citrus fruit called the *Etrog* is held in the left hand. Both are waved in four directions as hymns of praise are chanted. This ceremony takes place every day during the first seven days of the festival, except for the Sabbath. On the eighth and ninth days, the Lulav is discarded and only the psalms of praise, the *Hallel*, are said. One distinctive feature of Sukkot is the chanting of the *Geshem*, which is a special prayer for rain, said on the eighth day of Sukkot.

The last day of the festival is called *Simhat Torah*, the rejoicing of the Torah. The first readings of the Torah from Genesis begin on the Sabbath following Rosh Hashanah. The last portion from Deuteronomy is read on the last day of Sukkot. The conclusion of the readings is an occasion for rejoicing. Songs of joy and gratitude for the gift of the Torah are chanted. In the evening all the scrolls are taken out of the ark and carried in procession around the reading desk in the middle of the synagogue. Each member of the congregation is given the honor of carrying the scrolls and children also participate in the procession.

Hanukkah

This popular holiday, celebrated on the twenty-fifth day of Kislev, is of great historical importance. Hanukkah, which means dedication, is also called the Festival of Lights and commemorates the rededication of the Temple by Judah the Maccabee in 165 B.C.

As the Greek empire of Alexander the Great spread throughout the Middle East, many Jews in Palestine became Hellenized. Although Alexander did not try to impose the Greek culture on the Jews by force, many young people were impressed with Greek philosophy, beauty and grace.

A group of concerned Jews, called *Hasidim* or Pious Ones, formed in opposition to the Hellenization of the Jews. They believed that Judaism was threatened by the pagan practices of the Greeks. Biblical ordinances were being neglected.

In 175 B.C. a new ruler, the Syrian Antiochus IV, came into power. Wanting to paganize the Jews by force, he forbade them, under penalty of death, to keep the Sabbath or

to perform circumcisions. The Temple in Jerusalem was desecrated and converted to the worship of Zeus. Antiochus was aided in his attempts to destroy Judaism by the high priests who were more interested in political gains than religion. Many refused to worship the Greek gods and were martyred. Others sought safety and fled. Soon the passive resistance gave way to open rebellion.

In 168 an old priest named Mattathias the Hasmonean, who lived in a small town near Jerusalem, issued a call for followers to defend the Torah from the attacks by Antiochus IV. Many responded and joined the rebels who mostly engaged in guerrilla warfare. The Hasmonean brothers, the five sons of Mattathias, were motivated by political as well as religious reasons. They wanted to secure the Torah by throwing off the yoke of the foreign oppressors and establishing a self-governing Jewish state. The Hasidim, who also joined the ranks of the insurgents, were motivated only by religion. As long as they were free to worship God as they pleased, they didn't care who ruled Palestine. But when the Temple was desecrated and Jews were forced to worship Greek gods, the Hasidim fought back. One rebel group was attacked by Syrian forces on the Sabbath and all were massacred because they refused to bear arms on the day of rest. Mattathias then issued a decree that later became a valid Jewish law, making it obligatory for Jews to defend themselves on the Sabbath if attacked.

When Mattathias died the rebellion was led by one of his sons, Judah the Maccabee. He is considered the hero of the Maccabean Revolts. Judah prayed before every battle and chanted psalms and songs of gratitude after every victory. In 165, he marched into Jerusalem on the twenty-fifth day of Kislev, entered the Temple, purified the altar and established the first Hanukkah celebration. The joyous festival, marked with the kindling of the lights, lasted for eight days. A miracle is said to have happened. There was only enough oil in the Temple to keep the light in front of the ark burning for one day, but the lamp continued to burn for eight days. Jews have commemorated this day ever since by lighting the Hanukkah candles each of the eight nights of the holiday.

With the defeat of the Syrians by the Maccabees, peace was established in 163 and the Jews were given full freedom to practice their religion. However, they still remained subservient politically to the Syrians. In 143, Simon, the last of the Maccabees, expelled the Syrians from Jerusalem and a free independent Jewish state was formed. This state lasted until 63 B.C. when the Romans conquered Palestine.

The Dreidel Game

Hanukkah is a home festival and is very popular among Jewish children who often receive small gifts each day of the holiday. Among the gifts that children receive are some coins or Hanukkah *gelt* that they use in playing the *dreidel* game. A *dreidel* is a sort of four-sided die that is spun like a top. Each of the four sides has a Hebrew letter. The *Gimmel* represents *ganz* (all) which means that if the dreidel falls with the Gimmel side up, then the player gets all of the Hanukkah gelt that was anted by all the players. On another side of the die is the letter *Heh* which stands for *halb* (half). This means that the player gets only half of the pot. The *Nun* stands for *nichts* (nothing) and the *Shin* means *stell* (put in) which means that the player has to add something to the pot. The Hebrew letters on the dreidel are also symbolic: *Nes, gadul, haya, sham* (a great miracle happened there).

Purim

Purim, on the fourteenth day of Adar, is another widely celebrated holiday. Purim marks the deliverance of the Persian Jews from Haman with the aid of Esther, the Jewish queen. The event is related in the Biblical book of Esther.

Ahasuerus (Xerxes in Persian), the King of Persia, was holding a royal feast and sent for his queen, Vashti. When Vashti refused to appear the King grew very angry and decided to find a new queen. Many different women were brought to him. A Jew named Mordecai brought Esther to Xerxes. Esther was a Jewess but at Mordecai's instructions, she had concealed her identity. She was very beautiful and Xerxes chose her as his new queen.

Shortly after Esther became queen, Mordecai learned of a plot to kill Xerxes and he told Esther about it. She warned Xerxes and the plotters were hanged. At this time an ambitious man named Haman became grand vizier and adviser to the king. Court protocol required that all bow down to Haman. Mordecai refused because it was contrary to Jewish law. Haman was angered and urged the king to destroy the Jews on the grounds that they were dangerous because their religious laws were in conflict with the civil laws of the land. Xerxes issued an order to kill the Jews. Mordecai told Esther to intercede for her people and to reveal her identity to Xerxes. She prepared a banquet for Xerxes and invited Haman. She made the king to understand that Haman wanted to destroy the Jews because of his own ambitions and reminded him that Mordecai had once saved his life. Haman was hanged on the same gallows that he had prepared for the Jews. Xerxes also issued an order permitting the Jews to defend themselves against those who tried to destroy them.

To celebrate this victory and deliverance, a time was set aside for feasting and joy, sending gifts to one another and aiding the poor. It was added to the calendar and called Purim, meaning *lots* for the lots that Haman cast to decide on which day to kill the Jews.

Passover

Passover or *Pesach* begins on the fifteenth day of Nisan and continues for eight days. Almost all Jews, even those who are not religious, celebrate the Pesach in one way or another. The most prominent feature of the holiday is the *Seder* which is the ritual feast and commemorative service that takes place in the home. The Seder is held on Pesach eve and Pesach night in traditional homes. Reform Jews usually celebrate only the first Seder. During the entire week of Passover, observant Jews eat no leavened bread.

Passover

Passover commemorates the escape of the Hebrews from Egypt, led by Moses around 1300 B.C., as described in the book of Exodus, chapters 1-14. The Hebrews in Egypt had prospered and became so numerous that the Pharaoh feared them. They were enslaved and an order was issued to drown all of the Hebrew male infants. One of the mothers hid her son in a basket and put him in the river among the rushes. This baby was found by the Pharaoh's daughter who adopted him and named him Moses. Moses was brought up in the court of Egypt but developed a strong loyalty to his own people. One day Moses saw an Egyptian beating one of the Hebrew slaves. He hit the Egyptian and killed him.

Moses fled to the hills and became a shepherd. While attending his flock one day, he heard the voice of God coming from a burning bush, saying that he, Moses, would be used by God to deliver the Hebrews from slavery and to lead them back to Canaan.

Moses returned to the court and asked the Pharaoh to set the Hebrews free. The Pharaoh refused and all of the waters in Egypt were turned to blood. The Pharaoh still refused to let the Hebrews go and God sent a series of plagues, each one worse than the preceding one. Each time the Pharaoh said he would agree to free the slaves, but then changed his mind when the plagues stopped. The tenth plague was the killing of Egyptian sons. Moses was instructed to have the Hebrews mark their doorposts with the blood of a lamb. The angel of the Lord then went from home to home, killing the first-born son of each family whose door was not marked with the blood of a lamb. Those families who had obeyed Moses' instructions were "passed over" by the angel. Other instructions were given to the Jews at this time, one of which was the eating of unleavened bread for seven days. This was the first Pesach.

After this last plague, the Pharaoh again agreed to set the Hebrew slaves free. Just as they were leaving Egypt, he again changed his mind and sent his soldiers after Moses and his people. Just as the Hebrews reached the Red Sea, then called the Sea of Reeds, a miracle is said to have happened. The waters parted and a dry passageway appeared. All of the Hebrews crossed safely, but when the Egyptian soldiers were half way across, the waters closed up and all of them were drowned.

Each Jewish father was instructed to relate the story of the Exodus to his son each year. Pesach became an important home celebration when the second Temple was destroyed in Jerusalem in 70 A.D. The men could no longer make their pilgrimages to the Temple to offer up the Paschal Lamb so the holiday gained a new significance in the home. During the *Sederim*, the narrative of the Exodus story is read from a booklet called the *Haggadah*. Members of the family may take turns reading from the Haggadah.

Certain symbolic items are placed on the Seder table. A large cup of wine is poured for Elijah. In Jewish folklore Elijah the Prophet is a great hero. The book of Malachi, a minor prophet, connects Elijah with the arrival of the Messiah. The cup of wine symbolizes the welcoming of Elijah. A special Seder tray holds certain foods: a roasted egg, a lamb shank bone, parsley, lettuce, bitter herbs (usually horseradish) and a mixture of apples and nuts called *charoset*. Each of the foods represents a particular part of the Exodus story.

The Seder is preceded by the regular *Kiddush* prayer and wine, the same benediction that is said on the Sabbath and on holidays. But on this occasion the Kiddush cup is refilled and the service begins when the youngest male at the table asks, "Why is this night different from all other nights?" As the narrative is read, the symbolic foods on the Seder tray are eaten or tasted. After the meal, a grace is said and a third cup of wine is drunk. Wine plays a very important part in the service. Two cups are drunk before the actual meal, one right after the meal and a fourth cup at the end of the service. The Seder ends when a portion of the *matzah* (the unleavened bread) that had been set aside earlier, is divided among all those at the table and eaten. The popular custom of hiding the matzah was introduced to keep the children interested. Early in the service the children have to close their eyes while a piece of matzah is hidden. This is called an *Afikomen*. The Seder service cannot end without eating the Afikomen, so the child who finds it is given a small reward.

After the meal and just before the final cup of wine, the toast is made "next year in Jerusalem" *(leshanah haba'ah biyrushalayim)*. Several songs are then sung. One especially popular song is *Had Gadya* which means one kid.

Shavuot

Like Sukkot, Shavuot was originally a harvest-time celebration. The feast as prescribed in Leviticus was to fall exactly fifty days after Pesach,

in the spring which is the time of the harvest of fruit. The Greek Jews later called this festival *Pentecost* which means fiftieth in Greek.

The celebration gradually developed a religious significance. In Israel actual harvest festivals are still held, but in the United States Shavuot is primarily a day of remembrance and feasting. In Reform synagogues confirmations take place on this day. Moses is believed to have received the Ten Commandments on the day that later became Shavuot. Reform Jews accept responsibility in Judaism the same day that Israel traditionally received God's law on Mount Sinai.

The three folk holidays, Pesach, Sukkot and Shavuot, are all connected with the Exodus. Pesach in the early spring at the beginning of the harvest time, commemorates freedom. Shavuot in the late spring commemorates the giving of the law or justice. Sukkot, the autumn harvest celebration, signifies God's protection during the wandering in the wilderness.

There are other Jewish holidays, but these are the most widely celebrated annual holidays.

Sabbath

The *Sabbath* begins every Friday as soon as the sun goes down and is observed in traditional homes in different ways. Many Orthodox Jews will not do anything at all that constitutes work on the Sabbath.

The commandment to observe the Sabbath is found in Exodus 20:8-10, "Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh is a Sabbath to the Lord your God." The Sabbath meal is a special occasion in the traditional home. The best dishes and silverware are used. The service begins when the mother lights the candles and thanks God for the Sabbath day of rest:

> Lord of the Universe,
> I am about to perform the sacred
> duty of kindling the lights in
> honor of the Sabbath, even as it
> is written:
>
> And thou shalt call the Sabbath
> a delight and the holy day of the
> Lord honorable.
>
> And may the effect of my fulfilling
> this commandment be that the stream
> of abundant life and heavenly blessing
> flow in upon me and mine;
> that thou be gracious unto us, and
> cause thy presence to dwell among us.
>
> Father of mercy, O continue thy lovingkindness unto me and unto my dear ones; make me worthy to rear my children so that they walk in the way of the righteous before thee, loyal to thy law and clinging to good deeds.
>
> Keep thou far from us all manner of shame, grief, and care; and grant that peace, light and joy ever abide in our home.
> For with thee is the fountain of life;
> in thy light do we see light. Amen.

After the mother recites the prayer, the father fills the Kiddush cup with sweet wine and says the Kiddush blessing. After that he breaks open the loaves of *hallah* or braided bread. A traditional meal follows, combined with conversation and singing.

RITUALS

Almost from birth, Jews start on a series of customs and rituals that will take them through each phase of life. The first ritual in the life of a male is the rite of circumcision called the *Brit Milah*, which dates back to God's covenant with Abraham. Circumcision, the cutting away of the foreskin of a male child on the eighth day of life, has always been a sign of fidelity to Judaism. In the United States today nine out of ten non-Jewish males are circumcised in the hospital as a health measure, but to the observant Jew circumcision is a holy ritual. The service, performed by a *Mohel*, an expert surgeon and learned Jew, must be held in the presence of at least three and usually ten men, either at home, in the hospital or in a synagogue. The father of the child reaffirms his acceptance of the covenant and the child is placed in a special chair called the chair of Elijah. After the circumcision, the *Mohel* recites a blessing over the wine and the boy receives

his name. It is the custom among many Ashkenazic Jews to give a son the name of a close deceased relative, or a name starting with the same letter. Sephardim often name their sons after a living relative.

Following the *Brit Milah*, the guests are invited to share a meal during which certain prayers may be said. The ritual may vary according to Sephardic, Ashkenazic, Reform, Conservative or Orthodox customs.

Girls are named shortly after birth, often in the synagogue where a special prayer is recited in her honor. Services for naming a new daughter may also conclude with a special meal.

Bar Mitzvah

When a Jewish boy reaches the age of thirteen he is initiated into manhood and religious responsibility through the *Bar Mitzvah* ceremony. This means that up until the age of thirteen, a father bears the sins of his son. After the *Bar Mitzvah*, a son is directly responsible for his own actions.

A boy may start his religious training as early as age three. He is taught Hebrew and the significance of all the Jewish traditions and religious rituals. After a boy becomes *Bar Mitzvah*, tradition calls for him to wear *Tefillin* during morning weekday prayers from that time on. *Tefillin* or phylacteries are small black boxes or straps, containing portions of the Torah, that are worn on the forehead and arm during weekday prayers.

After the *Bar Mitzvah* service, a party or reception usually follows.

Girls in Reform and certain Conservative synagogues often have a similar ceremony called a *Bat Mitzvah*.

Confirmation

In addition to the Bar Mitzvah and Bat Mitzvah, Reform synagogues have initiated a Confirmation service for both boys and girls. This was the first distinctive ceremony, supporting the basic Reform principle that men and women are equal in the Jewish religion, that was introduced by Reform synagogues after the split with orthodoxy. Confirmation is a sort of pledge to try to keep the laws of Judaism faithfully. The ceremony usually takes place at age fifteen or sixteen during the Shavuot festival.

The Marriage Huppa

Marriage

According to traditional Judaism, the Jewish male is commanded to marry and to procreate. Rabbinical authorities interpreted the commandment to specifically mean a male must beget at least one male and one female. In the twentieth century traditions have changed considerably within the Jewish community, however, marriage and family remain important values. Percentage of marriage among Jews is much higher than the national average.

The marriage ceremony varies according to denomination. The Orthodox ceremony is by far the most elaborate. Generally, the ritual begins when the cantor sings a short passage. The bride and groom stand under a *Huppa* or canopy facing the rabbi, who takes a cup of wine and blesses it before reciting the *Birkat Erusin*, the betrothal blessing. This blessing is from the Talmud. It is a passage of praise to God for the marriage institution. The groom gives his bride a wedding band while saying, "Behold, thou art consecrated unto me by this ring, according to the law

of Moses and Israel." After this, a marriage contract called the *Ketubah* is read. This is essentially a list of obligations of the groom to the bride. By rabbinical law this contract is necessary to make a valid marriage and the ceremony must be witnessed by two people. Seven benedictions follow the reading of the Ketubah, along with the blessing of the wine. The last benediction is a statement of the joy of wedlock:

> Blessed art thou, O Lord our God, King of the Universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

Traditional wedding songs are sung. Sephardic and Ashkenazic melodies differ. Sometimes the old custom of the bride circling the groom seven times before the ceremony begins is still observed. Usually after the blessings are said, the couple drink from the cup of wine and then the groom breaks the glass with his foot. This is symbolic of the destruction of the Temple in Jerusalem. It is also symbolic of the fact that at the time of the greatest personal happiness, the couple link their lives with all of suffering humanity. It is an Orthodox custom for the bride and groom to have a marriage feast every day after the ceremony for seven days, during which time the seven marriage benedictions are repeated.

Divorce

Traditional Judaism permits divorce on certain prescribed grounds. The woman usually receives a writ of divorce, called a *Get*, from her husband. This Get is prepared by a rabbi or scholar and is specified in the Bible as a must for divorce. This tradition is still observed by many Jews in addition to a civil divorce.

Burial and Mourning

The importance of burial is witnessed by the order in which Jewish communities grew in the United States. Invariably consecrating a cemetery plot was the first step in establishing a permanent Jewish community, occurring even before a synagogue was built.

When a Jew dies, those present say "Blessed be the true Judge," *(Baruch Dayan Emet)* and mourners tear a piece of their clothing. A candle is lighted and kept burning for seven days. It is very important to bury the body within twenty-four hours. It is not traditional to embalm or cremate a body because it is holy. For this reason some Jews have difficulty accepting the modern trend towards donating organs.

After the funeral, immediate family observe the tradition of sitting *Shiva* for seven days, during which time observant Jews generally do not leave the house except on the Sabbath. It is a period of mourning and contemplation. Often a *minyan* will come to the home of those sitting Shiva for religious services. A thirty-day mourning period, called *Sheloshim*, follows the funeral during which time immediate family members do not participate in any festivities. Traditionally mourning lasts for 11 months *Kaddish*, "May His great name be blessed for ever and for all time," is said three times a day. The tombstone is usually not uncovered until a year after death, on the anniversary of the death. This is a special ceremony when the El Maley Rahamin is sung and Kaddish is said. Every year on the anniversary of the death, a candle is lit which is kept burning for twenty-four hours and Kaddish is said.

RELIGIOUS AND TRADITIONAL ARTICLES

The *Mezuzah* is a small parchment scroll on which is written verses from Deuteronomy chapters 6 and 11, contained in a small case made of

wood, metal or glass. On one side of the parchment is the single word *Shaddai* (Almighty). On the other side is the passage from Deuteronomy:

> Hear O Israel, the Lord our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart: and thou shalt teach them dilligently to thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand and they shall be frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Mezuzah

The Mezuzah is attached to the doorpost of the home. Most Jewish homes, regardless of denomination, have a Mezuzah. It is customary to place one's fingers on the Mezuzah when entering or leaving, then touch the fingers to the lips. The Mezuzah serves as a symbol of the spiritual qualities that should be found within the Jewish home, and of the Jewish commitment to study and learning. A Mezuzah is also found on the right side of the entrance to most Jewish buildings.

Tefillin

This text from Deuteronomy also serves as the basis of the traditional custom of wearing *Tefillin* on the forehead and arm while praying. The Scriptural portions are contained in small black boxes attached to straps.

The *Kiddush* cup is a special cup in which wine is poured, used in Jewish ceremonies. A blessing or benediction is said over the wine before it is tasted. This procedure plays a very important part in the Sabbath meal, folk festivals, weddings and other religious ceremonies.

A *Tallit* is a prayer shawl worn by Jews while praying. Among strictly observant Jews, the Tallit is worn only by married men during morning prayers or special services in the synagogue. It is usually made of wool, has four corners knotted with fringe according to a biblical passage, "Speak to the sons of Israel and tell them to put tassels on the hems of their garments. . . .They will remind you all of my Commandments." The Tallit sometimes has black bands that signify the destruction of the Temple.

A small Tallit called a *Tzitzit* or *Arba Kanfot* is worn at all times by Orthodox men. This is a small undergarment, worn like an apron, that enables the wearer to pray at all times and to be reminded of God's Commandments.

A *Yarmulke*, in Hebrew called a *Kippa*, is a skull cap, worn by men as a sign of humility and respect. Orthodox Jews may wear the Yarmulke at all times; others confine its wearing to the synagogue.

A *Kittel*, a white cloth that reaches to the feet, is a ritual garment worn only during Pesach and on the High Holy Days by Orthodox and sometimes Conservative men. A groom will often wear a Kittel at his marriage ceremony, and when a person dies the Kittel may become the shroud in which he is buried.

A *Shaytl* is a wig that Orthodox women wear after marriage when their heads are shaven. The custom is especially common among Hasidic women.

The word *Menorah* means candlestick. The most familiar Menorah is the *Hanukkah Menorah* which holds nine candles, one for each night of Hanukkah and a center hole for the candle used to light the others, called the *Shammas*.

Discussion Questions and Activities

1. How did the Jewish nation survive without a land?
2. Define ethnicity. Why are the Jews considered ethnics, while Catholic, Protestant, Oriental and Orthodox Christians may not be?
3. Would you consider the Jews for Jesus or Brother Daniel Jewish? If not, why not?
4. List the various ways of being Jewish and try to come up with a comprehensive definition of who is a Jew.
5. Discuss the importance of ethnic studies, include your own objectives in studying the Jews.
6. If you have a Reform, Conservative and Orthodox Jew in your class, ask each for a definition of who is a Jew; who is a good Jew.
7. Conduct a debate. Resolved: The Bible as literature may be studied in public schools without violating the Supreme Court's ban on Bible reading.
8. At the beginning of the study prepare an oral quiz with general questions such as:
   How long ago did Jews come to America?
   Where did they come from?
   Were Jews always welcome in America and did they enjoy freedom of religion?
   Were there any Jewish cowboys?
   What is a synagogue? What is a rabbi?
   How many Jews are there in this country and what percentage of the entire population do they constitute? What is Hanukkah?
   Appoint a student to write down the answers given by the class. At the end of the unit give the same quiz. Compare answers.
9. Assign students or committees to prepare reports about one of the following topics:
   Holidays
   The Talmud
   The Torah
   The Maccabean Revolts
   Israel's first three kings (Saul, David and Solomon)
10. Students may prepare book reports on *A Flame in the Sky* by Jean Bothwell (listed in Additional Resources at the end of the unit), *Elijah the Slave* by Isaac Bashevis Singer, or *The Source* by James Michener.
11. How does assimilation into American society threaten the survival of Judaism and the Jews as a distinct ethnic group?

GLOSSARY – PART I

Afikomen - a piece of *Matzah* that is hidden during the *Pesach* or Passover feast that the children have to find before the service can end.

Apocrypha - holy writings of Biblical times that were not accepted as divinely inspired by the Jews, but which were adopted by the Christian church.

Arba Kanfot - a small *Tallit*, a four sided cloth worn as an apron at all times by strict orthodox men.

Ark - the housing for the Torah scrolls.

Ashkenazim (pl. noun) and Ashkenazic (adj.) - Jews from central and eastern Europe and their descendants.

Bar Mitzvah - the official initiation of thirteen-year-old boys into manhood when they take on the responsibility for their own deeds before God and man.

Bat Mitzvah - a ceremony for girls that is similar to the Bar Mitzvah.

Birkat Erusin - the betrothal blessing recited during a Jewish wedding ceremony.

Brit Milah - the ritual of circumcision when a male child is eight days old. The word *Brit* actually means covenant.

Canaan - the ancient name for the land that is Israel; the land in which Abraham settled after leaving Haran.

Diaspora - the term given to all of the areas outside of Israel where the Jews have been living since the dispersion from Palestine in the first century.

Dreidel - a top-like die that is used for a game of chance among children during Hanukkah.

El Maley Rahamin - a special prayer at the grave that is recited by the rabbi; means God full of compassion.

Exodus - the term used to describe the escape of the Jews from Egypt around 1300 B.C.

Get - a writ of divorce in Judaism that a woman must obtain from her husband.

Haggadah - stories used to clarify certain points; the narrative booklet used during Pesach.

Halachah - the total written law (Torah) and oral law (Talmud) of traditional Judaism.

Hallah - a special Jewish bread that is braided.

Hanukkah - Festival of the Lights, a folk holiday that marks the victory of Judah the Maccabee's revolt against the Syrians in 165 B.C.

Hasidim - in ancient times a pious group of Jews who opposed the Hellenization of Israel; today the name given to an orthodox sect who worship God through the joy of fulfillment of the mitzvot.

Hazzan - the cantor who chants during religious services.

Huppa - a canopy under which a bride and groom stand during the marriage ceremony.

Judah - the southern kingdom of Israel, formed when Solomon's empire was divided into a northern and southern kingdom. The northern kingdom called Israel ceased to exist when it was defeated by the Assyrians and the history of the Jewish nation from that time was traced through Judah.

Kaddish - "May His great name be blessed for ever and for all time," the prayer said in memory of the dead.

Kashrut - the Kosher laws pertaining to diet.

Ketubah - a marriage contract or agreement that is read during the wedding ceremony.

Kever Yisrael - a Jewish grave.

Kiddush - a blessing said over the wine that precedes a traditional meal.

Kittel - a ritual garment worn at Passover and on the High Holy Days by observant Jews.

Kol Nidre - a chant or prayer sung during the Yom Kippur service which is a prayer of pardon for vows made but not kept during the year.

Maccabees - leaders of guerrilla groups in open rebellion against the Hellenized Syrians who ruled Palestine around the first century B.C. The revolt under the leadership of Judah the Maccabee was successful and Israel became a free independent state from 165 to 63 B.C.

Marranos - Jews in Spain during the time of the Inquisition who openly converted to Christianity, while continuing to practice Judaism in private.

Matzah - unleavened bread eaten during Passover week.

Menorah - candlestick.

Mezuzah - a tiny parchment scroll containing Biblical passages that is rolled and placed in a small container and attached to a doorway.

Minyan - the necessary quorum of ten adult males needed in order to conduct a religious service.

Mohel - the surgeon who circumcises according to Jewish tradition.

Pentateuch - the first five books of the Jewish Bible; the Torah.

Pesach - Passover, a folk holiday celebrating the release of the Jews from Egyptian slavery around 1300 B.C.

Pharisees - a religio-political group in Biblical Palestine who felt that all affairs of state should be controlled by the laws of the Torah, that the God of Israel is a universal God. See also Sadducees.

Ptolemies - rulers of Egypt and Palestine who inherited the southern portion of Alexander's empire when it was divided among his four generals on his death.

Purim - a folk holiday that commemorates the story of Esther and the deliverance of Persian Jews from Haman who wished to destroy them.

Rosh Chodesh - a monthly celebration of the new moon.

Rosh Hashanah - the Jewish New Year, one of the High Holy Days of Judaism.

Sabbath - the traditional day of rest which begins with sundown Friday and ends with sundown Saturday. The Sabbath is welcomed by a traditional meal and the lighting of the Sabbath candles.

Sadducees - a political party of ancient Israel which believed that, although the Torah governed the religious life of Israel, it could not be the final word in governmental matters and foreign relations. They believed in a national, rather than a universal God.

Sanhedrin - the senate of ancient Israel that presided over legislative and judicial matters.

Seder (pl. Sederim) - Passover meal and service.

Seleucids - descendants of Seleucus, one of Alexander's generals who inherited the Syrian section of the empire when Alexander died.

Sephardim (pl. noun) and Sephardic (adj.) - Jews who settled on the Iberian peninsula after the dispersion from Palestine.

Septuagint - the Greek translation of the Holy Scriptures, completed in Alexandria, Egypt, around 130 B.C.

Shammas - a helper; the Hanukkah candle used to light the other candles on the Hanukkah menorah.

Shavuot - a folk holiday, also called Pentecost, that was in ancient times associated with the harvest.

Shaytl - a wig worn by married orthodox women.

Sheloshim - a thirty-day period of mourning after the death of a close relative.

Shema - the prayer "Hear O Israel, the Lord our God, the Lord is One."

Shiva - the seven-day period of intense mourning following the death of a close relative during which time observant Jews do not leave the house; referred to as "sitting Shiva."

Shofar - a ram's horn blown during certain services in the synagogue; originally used in ancient Israel to call the people to battle or to worship, or to warn them of danger.

Simhat Torah - the last day of Sukkot when the last passages of the Torah are read.

Sukkah - a booth constructed for the Sukkot festival.

Sukkot - a folk holiday associated with a harvest celebration.

Tachrichin - a white linen or cotton shroud in which a body is wrapped for burial.

Tallit - a prayer shawl worn by orthodox or traditional Jews while praying.

Talmud - an explanation of the Torah written by rabbis; made up of the Mishnah, legal material that interprets the law, and the Gemara, a further commentary or explanation of the Mishnah that clarifies many of the laws.

Tefillin - phylacteries; small black boxes containing portions of the Torah, worn on the forehead and arm while praying.

Torah - refers to the teachings or laws given in the Pentateuch, but has come to mean the entire Jewish way of life dictated by the law.

Yahadut - Hebrew for Judaism, Jewishness, Jewry.

Yarmulke - the skull cap worn by Orthodox men at all times and Reform Jews only in the Temple.

Yom Kippur - the Day of Atonement, one of the

High Holy Days celebrated ten days after Rosh Hashanah.

Zealots - nationalists who revolted against Roman rule in the first century. They are remembered for holding out in the fortress of Masada and finally committing suicide when defeat was inevitable.

Zionism - a movement for the formation of a national homeland for the Jews in Palestine or Israel.

AUDIO VISUAL RESOURCES

The films and filmstrips have been selected on the basis of technical merit, content and appropriateness. Unless otherwise noted, all the materials can be used with non-Jews and inter-denominational Jews. For a complete listing of all Jewish audio-visuals that are available, see the *Jewish Audio-Visual Review*, published by the National Council on Jewish Audio-Visual Materials of the American Association for Jewish Education, 114 Fifth Avenue, New York, N.Y. 10011, 1973, and the A-V Catalog of B'nai B'rith, 315 Lexington Avenue, New York, N.Y. 10016.

The Bible, Biblical History and Folklore

Films

The Law and the Prophets, Part I, color, 30 minutes, 1968, produced by NBC News and distributed by McGraw Hill Book Co., Text Film Division, 1221 Avenue of the Americas, New York. Rental price on request.

A Biblical history of the Jews presented through the art of Michelangelo, Rembrandt, Rubens and others, combined with music and Scriptural readings. Suitable for high school students. Not recommended for Orthodox audiences.

The Book and the Idol, color, 14½ minutes, 1954, produced and directed by Samuel Elfert. Distributed by the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, 10016. Rental fee $10.

Film traces the conflict between paganism and monotheism in early Jewish history by means of a display of archeological objects. It is most suited to an audience with a background of Jewish history. Suitable for high school and adult groups.

The Gossamer Thread, color, 20½ minutes, 1967, produced by Felix Lazarus. Distributed by JACDA Films Inc., 1411 Crescent Street, Montreal, 107 Quebec, Canada. Rental price on request.

Excellent and interesting film that reviews Jewish history and religion and traces the development of the synagogue. Recommended for all religious groups, high school and adult. This film won the 1967 Annual Award of the National Council on Jewish Audio-Visual Materials for the best 16mm film on Jewish affairs released during that year.

Hezekiah's Water Tunnel, color, 28 minutes, 1963, produced and distributed by Rarig Film Productions, 2100 N. 45th Street, Seattle, Washington 98103. Rental price $15.

Educational film of excellent quality about the archeological discoveries of King Hezekiah's tunnel built in defense of Jerusalem in 701 B.C. Interesting and informative. Suitable for secondary students. Not recommended for Orthodox audiences.

Israel, color, 31 minutes, 1965, produced and distributed by International Film Foundation, 475 Fifth Avenue, New York. Rental price $15.

Beautiful photography, artwork and music make it an excellent production. Film includes a 12-minute animated review of Jewish history and a panoramic picture of Israel. Suitable for middle, junior and high school students. Film received the 1965 Annual Award of the National Council on Jewish Audio-Visual Materials for the best Jewish film of the year.

A Conversation with James Michener, 30 minutes, 1969, produced by the Jewish Theological Seminary of America in cooperation with NBC, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th Street, New York. Rental price $10 prepaid plus return postage.

A kinescope with Edwin Newman interviewing James Michener on the 20th anniversary of the State of Israel. Michener discusses Judaism and Israel as they relate to his book, *The Source*.

David the Shepherd Boy, 21 minutes, 1950, produced by J. Arthur Rank Organization, distributed by United World Films, Inc. 445 Park Avenue, New York. Rental price $6.

A good animated film about King David from boyhood until the death of Saul. Suitable for primary and middle school students.

The Moses Story, 28 minutes, 1961, produced and distributed by the Broadcasting Commission of the Chicago Board of Rabbis, 72 E. 11th Street, Chicago, Illinois. Rental price upon request.

The story of Moses is related by a slave girl in this commendable kinescope. Use of dancing and singing is very effective. Suitable for primary grades.

Shalom of Safed, color, 28 minutes, 1968, produced under the auspices of the Jewish Theological Seminary of America, available through the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York 10016. Rental price $15.

Through the artwork of Shalom, a Hasidic Jew born in Israel, the film conveys the traditional religious beliefs in a contemporary idiom. Suitable for high school and adult groups. May be of particular interest to art students.

Queen Esther, 2 parts, 45 minutes, 1947, produced and distributed by Cathedral Films, P.O. Box 1608, 2921 W. Alameda Street, Burbank, CA. Rental fee $17 per day.

Considered an authentic account of the story of Esther, the basis of the Feast of Purim. Good for instructive as well as entertainment purposes. Suitable for all age groups above primary.

Israel: A Story of the Jewish People, color, 31 minutes, distributed by the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, 10006. Rental fee $15.

Israel's 4000 year history is traced from Egypt, through the dispersion and back to the State of Israel. Suitable for secondary and adult audiences.

What is Judaism, black and white, 30 minutes, distributed by the ADL of B'nai B'rith. Rental price $10.

Rabbi Irving Greenberg, Professor of History at Yeshiva University traces Judaism from God's covenant with Abraham through modern times. Jewish law is briefly explained in the light of history. Suitable for secondary and adult groups.

The Life Cycle of the Jew, black and white, 30 minutes, distributed by the ADL of B'nai B'rith. Rental price $10.

Jewish moral and ethical values are discussed by Rabbi Jules Harlow who illustrates how these values are reflected in rituals related to birth, education, marriage and family, old age and death. Suitable for secondary and adult groups.

Jews and Their Worship, black and white, 30 minutes, distributed by the ADL of B'nai B'rith. Rental price $10.

Rabbi Max Routtenberg describes the basic aspects of Jewish prayer and worship as it has evolved out of historic and religious experiences. A cantor chants some passages from the liturgical service. Suitable for secondary and adult groups.

The Anti-Defamation League of B'nai B'rith produces and distributes excellent books, pamphlets and audio-visuals on ethnic studies and multi-cultural education. The regional office in Connecticut is located at 1184 Chapel Street, Suite 3, New Haven, 06511. Most, but not all, of the films and filmstrips listed in this guide are available through this office. Films should be reserved at least three weeks prior to date of use and alternative dates or substitute film titles should be given. Discussion guides and flyers are available for most films and filmstrips.

Filmstrips

The Book of Books, color, 35 frames, 1952, produced and distributed by Commission on Jewish

Education, Union of American Hebrew Congregations, 838 Fifth Avenue, New York. Sale price $7.50 including two copies of teachers' guide.

Excellent photography and script make this filmstrip an effective instructional tool describing the influence the Bible has exerted throughout the world.

Joseph Sold into Slavery, color, 33 frames, 1951, produced and distributed by Audio-Visual Aids Service, Concordia Publishing House, 3558 So. Jefferson Avenue, St. Louis, Missouri. Sale price $5 including text.

Illustrates the life of Joseph in simple language. Suitable for elementary children.

King Solomon, color, 32 frames, 1953, distributed by Kol R'ee Associates, 1923 Springfield Avenue, Maplewood, New Jersey 07040. Sale price $7.50, including text.

Effective filmstrip about the life of King Solomon as recorded in I Kings and Chronicles containing fine photography. Best suited for classroom use in connection with Bible and Jewish history studies. Suitable for primary through high school students.

Life of Joseph in five parts, color, 25 to 31 frames each, distributed by Cathedral Films, 2921 W. Alameda Street, Burbank, CA. Sale price $5 each, complete set $22.50, with text.

An excellent Bible filmstrip depicting the life of Joseph using simple language that makes it useful for children up through intermediate grades.

1. Joseph Sold into Egypt
2. From Palace to Prison
3. Joseph's Dreams Come True
4. Joseph Makes Himself Known
5. The Family Reunited

Queen Esther, based on the film "Queen Esther," 42 frames, distributed by Cathedral Films, 2921 W. Alameda Street, Burbank, CA. Sale price $2.50, with text.

Effective and entertaining presentation of the story of Esther and Purim. Language is simple and direct and portrayal is accurate. Suitable for all age groups.

The Story of Ruth, color 34 frames, 1955, distributed by Kol R'ee Associates, 1923 Springfield Avenue, Maplewood, New Jersey, 07040. Sale price $7.50, including narrator's script.

Well done, accurate visual aid depicting customs in ancient Israel. Suitable for intermediate and junior high school grades.

The Tabernacle as Described in the Bible, color, 37 frames, 1960, distributed by Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Avenue, New York. Sale price $7.50, including two copies of teachers' guide.

Vividly illustrated, the filmstrip describes the structure and contents of the Tabernacle and how it evolved into the synagogue today. Suitable for junior high and high school students.

Thus Saith The Lord, color, 35 frames, 1958, distributed by the United Synagogue Commission on Jewish Education, 218 E. 70th Street, New York. Sale price of filmstrip $8.50, including a teacher's guide and two copies of script. A 33-1/3 recorded narration also available for $1.50.

Superior quality filmstrip that reviews the lives of the Prophets Elijah, Amos, Isaiah and Jeremiah. Suitable for advanced elementary, intermediate through adult groups.

Judah the Prince: Teacher of Law, color, 37 frames, 1960, distributed by Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Avenue, New York. Sale price $7.50 including two copies of teachers' guide.

Well-executed filmstrip on the life of Judah, the Prince who was editor of the Mishnah. Suitable for junior high through adult groups.

Masada, Mountain of Memory, color, 54 frames, 1968, distributed by Commission on Jewish Education, UAHC, 838 Fifth Avenue, New York. Sale price $9.50, including teachers' guide.

The filmstrip is based on slides, taken by Professor Yadin, of Masada where Herod built his palace. Archeological treasures are used to describe the history of the Zealots' heroic stand against Roman soldiers in the first

century. Filmstrip won the 1968 Annual Award of the National Council on Jewish Audio-Visual Materials for the best filmstrip of Jewish interest released that year. Suitable for high school and adult groups.

The Past Comes to Life, color and black and white, 58 frames, 1965, distributed by Publications Department Jewish Agency, 515 Park Avenue, New York. Sale price $7.50 including two copies of narration.

An informative filmstrip that explores Biblical history through recent archeological finds. Suitable for junior high and high school and adult audiences.

People of the Book, color, 85 frames, 1966, produced and distributed by United Church Press, Boston, Mass. Sale price of $12.50 includes 33 1/3 record of the script. Leader's guide is also included.

Objective presentation of Jewish history from the time of the invasion of Nebuchadnezzar the Babylonian to the return of Ezra to Jerusalem. Suitable for those interested in Bible history, high school and adult.

Torah in Jewish Life, color, 49 frames, 1953, produced and distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $7.50 including two copies of teachers' guide.

Excellent artwork and script portraying the values and social ideals found in the Torah and how these ideals affected Jewish life in history. Suitable for intermediate, secondary and adult groups.

This is Judaism, color, 45 frames, 1969, produced and distributed by Union of American Hebrew Congregations, 838 Fifth Avenue, New York. Sale price of $12 includes a 33 1/3 record of the script.

Presents highlights of Judaism, history, basic beliefs, and ethics from a Reform perspective. Suitable for high school and adult groups.

Rituals and Holidays

Films

It Was Custom, 16 minutes, 1969, distributed by Mirimar Film Library, 19 Cornell Street, Newtown Lower Falls, Mass. Rental price $10.

Informative and interesting film depicting family and communal customs formerly observed by Jews in Diaspora. Rituals connected with birth, marriage and worship are shown. Its purpose is to introduce the viewer to unfamiliar folklore. Suitable for students interested in Jewish folklore, high school and adult groups.

Museum Means People, 30 minutes, 1964, distributed by the National Academy for Adult Jewish Education of the United Synagogue of America, 218 E. 70th Street, New York. Rental price $8.50 prepaid.

Kinescope presenting some outstanding Jewish ceremonial objects from the Jewish Museum in New York, such as a mezuzah, Torah curtain, tefillin case, haggadah, etrog box. The film is unorganized but is useful for describing ritual objects and customs. Suitable for secondary and adult groups.

The Broken Sabbath of Rabbi Asher, 30 minutes, 1958, distributed by the National Acadamy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th Street, New York. Rental price $8. 50 prepaid.

Kinescope that beautifully tells the moving story of a rabbi who accidentally lost a Sabbath day, but in the process taught his community a valuable lesson. Suitable for secondary and adult groups.

Holidays in Israel Series, color, 14 minutes each, available from Alden Films, 5113 Fifth Avenue, Brooklyn, N.Y. Rental price $2.50 each. The films on Hanukkah, Succoth, and Tu Bishevat are also available from United Israel Appeal, 515 Park Avenue, New York, at a free rental. Suitable for all ages.

Films review the historical background of the holidays and show how they are observed in Israel today. Photography is excellent and quality of the films is good. However, the teacher should be careful to point out that the films pertain only to Israel's manner of celebration.

Hanukkah

Passover
Purim
Shavuoth
Succoth
Tu Bishvat

In The Beginning, 30 minutes, 1956, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th Street, New York. Rental price $8.50 prepaid.

Well-acted and well-written film about Jews in the Warsaw ghetto who celebrate the festival of Simhat Torah. A teachers' guide with background material is available. Suitable for junior high, high school and adult groups.

The Omer Festival, color, 10 minutes, distributed by the Jewish National Fund, 42 E. 69th Street, New York. Rental free.

Beautiful music, color and dancing are used to effectively present the festival of Omer as it is celebrated in Israel. Again the teacher should stress the Israeli aspect of the film. Suitable for all age groups above primary.

Shabbat Shalom Umevorach, 3 minutes, 1953, distributed by the Center for Mass Communication, 562 W. 113th Street, New York. Sale price $13.50.

Beautiful visualization of the Sabbath, a song film showing the rituals of the Sabbath celebration. Artistic and well done. Suitable for all age groups above primary.

Jewish Dietary Law, 7 minutes, color, distributed by the Syracuse Film Rental Center, 1455 E. Calvin Street, Syracuse, N.Y. 13210. Rental price on request.

Gives examples of dietary law in daily practices and traces origins to rabbinical interpretations of Old Testament. Suitable for junior high, senior high and adult audiences.

Your Neighbor Celebrates, color, and black and white, 27 minutes, 1949, distributed by the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York 10016. Rental price $15.

A rabbi speaks to a high school group and explains the holidays—Rosh Hashanah, Yom Kippur, Succoth, Passover, and Shavuot. The film shows ceremonies associated with these holidays. Most of the film was photographed in a Conservative synagogue, but one scene, a confirmation scene, takes place in a Reform synagogue. Suitable for all age levels.

Filmstrips

Chanukah: Festival of Lights, color, 41 frames, 1957, distributed by Union of American Hebrew Congregations, 838 Fifth Avenue, New York. Sale price $7.50 including two copies of teachers' guide.

Filmstrip shows children engaged in preparations for Chanukah. Intended as a child participation filmstrip and can be used as an effective teaching aid. Suitable for children in lower primary grades.

Our Festival of Passover, color, 40 frames, 1951, distributed by Kol R'ee Associates, 1923 Springfield Avenue, Maplewood, New Jersey 07040. Sale price $7.50 plus mailing costs, including guide.

The emphasis is on the historical background of the holiday. Suitable for primary and intermediate age groups.

The Story of Hanukkah, 30 frames, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Very good filmstrip with informative narration. The historical background of the festival, its customs and observances are presented. Suitable for children's groups and junior high and high school groups.

The Story of Passover, 52 frames, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Passover celebration is shown using live photographs of seder in a home and illustrations of historical background of feast.

The Story of Purim, 49 frames, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Filmstrip conveys gaiety of the holiday through scenes in the home and in the syna-

gogue. The presentation is effective and entertaining. Suitable for all ages and particularly for children 6-13.

The Story of the Sabbath, 59 frames, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Very good filmstrip portraying the spirit of the Sabbath as a day of rest. Sabbath songs are included. From a Conservative or Orthodox point of view. Suitable for all age groups.

The Story of Shavuot, 59 frames, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Filmstrip covers Shavuot festivities in modern and ancient Israel, presents Biblical background for the present-day celebration and shows observance of the holiday in a modern American home and in the synagogue. Rather ambitious in scope and somewhat lengthy. Suitable for all age groups.

The Story of Succot and Simhat Torah, 60 frames, 1951, distributed by Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

Portrays a family celebration of the two festivals at home and in the synagogue. Entertaining and effective. Suitable for all ages above kindergarten.

The Story of Yom Kippur, 45 frames, 1952, distributed by the Jewish Education Committee of New York, 426 W. 58th Street, New York. Sale price $3.50, including two copies of script.

A moving filmstrip describing the Yom Kippur observance in the home and synagogue. Artwork and script are outstanding. Suitable for all age groups above pre-school.

Ceremonial Objects of Judaism, color, 42 frames, 1953, distributed by Alexander Arkatov, Alexark and Norsim, Inc., through Kol R'ee Associates, 1923 Springfield Avenue, Maplewood, New Jersey 07040. Sale price $7.50 plus mailing costs, including script.

An informative and interesting filmstrip clearly presenting ceremonial objects associated with Judiasm in the home and Judaism in the synagogue. Suitable for all age groups above primary grades.

Kashruth: The Jewish Dietary Laws, color, 37 frames, 1968, distributed by Kol R'ee Associates, 1923 Springfield Avenue, Maplewood, New Jersey, 07040. Sale price $7.50.

Excellent filmstrip that uses cartoon-like drawings to charmingly describe the origin, observance and rationale of the dietary laws. Captions are too small and the text is sometimes tedious, but the filmstrip is useful in explaining the Kashruth laws.

Additional Instructional Aids

A Kit of Ceremonial Objects—Includes prayer shawl and skull cap, mezuzah, miniature Torah scroll, prayerbook, Hanukkah menorah and candles, dreidel, Sabbath spicebox and havdalah candle, Passover matzos and Haggadah and three pamphlets: Your Neighbor Celebrates, Your Neighbor Worships, and The Sabbath. Instruction guide included. Available from Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, 10016, for $10.

The Jews of Connecticut Resource Kit—Developed as part of the Ethnic Heritage Studies Project, "The Peoples of Connecticut," available on loan from the Learning Resources Area, U-32, School of Education, University of Connecticut, Storrs, 06268. The kit contains ceremonial and ritual objects, books, slides, records, a tape, catalogs and other items pertaining to the curriculum.

Recordings

The Call of the Shofar and Scriptural Cantillations. Folkways FR8922, 12 in., 33 1/3 rpm. Recorded by David Hausdroff.

Passover Seder Festival. Columbia ML 5736, 12 in., 33 1/3 rpm. S. Secunda, composer and conductor, sung by R. Tucker, narrated by B. Irving.

Shabbat At Home. National Women's League of the United Synagogue of America, 3080 Broadway, New York, 10027. Depicts in song and story the traditional Sabbath in a Jewish home. A guide book is included.

BIBLIOGRAPHY
Part I

Adler, Rabbi Morris. *Jewish Heritage Reader.* New York: Taplinger Publishing Co., 1965.
A rather detailed book on the history and practice of Judaism.

Borowitz, et al. *Image of the Jews, a Teachers' Guide to Jews and their Religion.* New York: Anti-Defamation League of B'nai B'rith, 1970.
Excellent lecture series on Judaism with a corresponding teachers' guide by Ruth Seldin. Presents religion, values and ethics of Judaism.

Dashefsky, Arnold and Howard M. Shapiro. *Ethnic Identification Among American Jews.* Lexington, MA: Lexington Books, 1974.
A book about American Jews from a sociologist's point of view, very clearly written and well organized.

Dumont, Max I. *Jews, God and History.* New York: Simon and Schuster, 1962.
A very readable history of the Jews that will provide a good general background. Also contains a chapter on American Jewish history. Available in paperback from Signet Books, New York.

Epstein, Isidore. *Judaism.* Baltimore: Penguin Books, 1959. A comprehensive account of the Jews' 4000 year history by a noted rabbi and scholar.

Fruchtenbaum, Arnold G. *Hebrew Christianity.* Washington, D.C.: Canon Press, 1974.
Interesting opinions of the Jews for Jesus movement regarding Jewishness and Jesus.

Gilbert, Rabbi Arthur and Oscar Tarcov. *Your Neighbor Celebrates.* New York: ADL of B'nai B'rith, 1972.
A clear and concise explanation of the major holidays giving historical origins and observance today, with 42 photographs.

Greenstone, Julius H. *Jewish Feasts and Fasts.* New York: Block Publishing Co., 1946.
Detailed descriptions of the Jewish holidays and how they are celebrated, however tends to be outdated and is of limited value.

Levin, Meyer. *The Story of Israel.* New York: Berkley Publishing Corp., 1967.
A dramatic account of Israel's history from a Zionist point of view. Very readable.

--------- and Toby Kurzband. *The Story of the Jewish Way of Life.* The Jewish Heritage Studies Series. New York: Behrman House, Inc., 1959.
An interesting well illustrated children's book on the Jewish culture and religion.

Purdy, Susan Gold. *Jewish Holidays, Facts, Activities and Crafts.* Philadelphia: Lippencott, 1969.
A children's book on the Jewish holidays, why and how they are celebrated, crafts and activities related to the holidays. Also includes basic information on the Hebrew calendar and ancient origins of Judaism.

Schweitzer, Frederick. *History of the Jews Since the First Century A.D.* New York: Macmillan, 1971.
A readable volume of Jewish history written by a Catholic historian. Soft cover, available from ADL of B'nai B'rith, 315 Lexington Avenue, New York.

Simon, Nina. *Hanukkah.* New York: Crowell, 1965.
A children's book on Hanukkah, what it means and how it is celebrated.

---------. *Passover.* New York: Crowell, 1965.
The story of events leading up to the flight from Egypt and how the holiday is celebrated in Jewish homes today, written for small children.

Trawick, Buckner B. *The Bible as Literature.* New York: Barnes and Noble, 1963.
A comprehensive survey of the Old Testament as a great work of literature.

Additional Publications Recommended for Classroom Use

The B'nai B'rith publishes reasonably priced pamphlets that deal with holidays, religion and Jewish customs. They are available from the B'nai B'rith office, 315 Lexington Avenue, New York, and are recommended for secondary students.

"Your Neighbor Celebrates," a 39-page version

of the book with the same title by Rabbi Arthur Gilbert and O. Tarcov.

"The Sabbath" by David Greenberg, 15 pages discussing the meaning of the Sabbath.

"The Living Heritage of Passover," by Solomon S. Bernards, ed., 40-page anthology of selections which explain the Passover.

"The Living Heritage of Hanukkah," by David Greenberg and Solomon S. Bernards, an illustrated 47-page booklet on Hanukkah and its meaning throughout the ages. Includes a bibliography.

"The Living Heritage of the High Holy Days," by Solomon S. Bernards, ed., a 31-page anthology of selections and background information about Rosh Hashanah and Yom Kippur.

"The Judaism Pamphlet Series:"

The Emerging American Jew by S. Rabinowitz.

A Jewish View of Love and Marriage by S. Rabinowitz.

Ritual in Jewish Life by Robert Gordis and David Feldman.

What is a Jew by Ira Eisenstein.

The Jewish Teenager and the Family by S. Glustrom.

Judaism and Christianity by S. Sandmel.

Modern Trends in Jewish Religion by Emanuel Goldsmith.

Judaism and Ethics by Norman Frimer.

The Jewish Concept of Man by William B. Silverstein.

A Jewish View of God by Roland B. Gittelsohn.

Israel, Zionism and the American Jew by Jack Cohen.

Bothwell, Jean. *Flame in the Sky*. New York: Vanguard, 1954.
A story of the days of Elijah. Young Jonathan is sent to live in the palace of King Ahab whose queen, Jezebel, worships Baal, a foreign god. Jonathan must choose between the king and the God of Israel. Grades 6-10.

Gamoran, Mamie G. *The New Jewish History*. New York: The Union of American Hebrew Congregations, 1963.
An elementary textbook, in three volumes, on the history of the Jews from origins to the discovery of America. Contains suggested readings and activities for students. Good for grades 6-8.

Kane, Michael P. *Minorities in Textbooks. A Study of Their Treatment in Social Studies Texts*. Chicago: Quadrangle, 1970.
A study showing the neglect and distortion in minority history in American textbooks. Good for an introduction to ethnic studies. Suitable for teachers and secondary students.

Kertzer, M. *What is a Jew?* New York: Macmillan, 1953.
An attempt to present some of the basic characteristics of the Jewish religion and [illegible] ish people. Suitable for high school and adult groups.

Levi, S.B. and S.R. Kaplan. *Across the Threshold: Guide for the Jewish Homemaker*. New York: Schocken Books.
Written for Jewish women, explaining holidays and customs, the book would be helpful in classroom demonstrations of home customs. Good reading for secondary students.

Michener, James. *The Source*. New York: Random House, 1965.
An epic novel based on the history of Israel. Very lengthy, but masterfully written. Suitable for high school students and adults.

Plaut, G. *Your Neighbor as a Jew*. Philadelphia: Pilgrim Press, 1968.
A collection of articles by a Reform rabbi dealing with aspects of Jewish beliefs, holidays, and customs. Suitable for high school students and adults.

Singer, Isaac Bashevis. *Elijah the Slave*. New York: Farrar, Straus, and Giroux, 1970.
The story of the legend of Elijah, the messenger of God who is sent to help Tobias, a poor but faithful scribe. Grades from Kindergarten through intermediate.

Zeligs, Dorothy. *A Child's History of Jewish Life*. New York: Bloch Publishing Co., 1948.
An elementary book for children about the history of the Jews, told in the form of a story. Good for grades above primary.

APPENDIX

Interesting Jewish Communities in Other Areas of the World

Falashas of Ethiopia or Abyssinia

The origin of the Black Jews of Ethiopia is clouded in legend. Both Jewish and Christian Abyssinian tradition trace the Falashas to a liaison between the black Queen of Sheba and King Solomon of Israel. A son named Menilek was instructed in the ways of Judaism and was crowned King of Abyssinia by Solomon in Jerusalem. He returned to Abyssinia with an entourage of Israelites and, according to one legend, the Ark of the Covenant from Jerusalem. There are other theories that the Falashas (the word means "exile" in the Ethiopian language) are descended from the ten tribes of Israel that were expelled from Palestine in 721 when the Assyrians conquered the northern kingdom of Israel. Others believe that they are descendants of exiles after the first destruction of the Temple in 586 B.C., or even after the Romans destroyed the second Temple in 70 A.D. They are very strict in morals and observance of the Torah laws, but know nothing of the Talmud or the Hebrew language. They worship in synagogues but practice certain rituals that are completely alien to Jews elsewhere and they hold curious beliefs in evil shadows, soothsayers, raisers of the dead and rain doctors. For more information refer to J.J. Williams' *Hebrewisms of West Africa* (Biblo and Tannen, New York, 1967).

Indian Jews of Cochin and Bombay

The Jewish community on the Malabar coast of South India was established in 1523 by Sephardic Jews who immigrated there. The "White" Jews of Cochin, descended from Syrian and Turkish immigrants, were the elite of the community. A strict caste system developed after the process of symbiosis with the Hindus, and their skin colors ranged from light brown to almost black. The Cochin Jews used a Sephardic liturgy and maintained Kosher practices. Most of them have immigrated to Israel, leaving only about 200 in Cochin. The men wear yarmulkes, have earlocks and wear a loincloth.

There is a larger Jewish community in Bombay called the *Beni-Israel*, a brown-skinned group who are believed to have settled in India in the second century B.C. They have followed the traditional Jewish calendar, adding to it various Hindu customs. While the British ruled India, the Beni-Israel took advantage of the increased educational opportunities offered to them and many became professional people. There are also artisans, farmers and common laborers among the Beni-Israel.

Jews of the Maghreb

The indigenous Berbers of North Africa are believed to have been descendants of Palestinian tribes. When the first Jews migrated to North Africa, perhaps as early as 586 B.C., they found the inhabitants to have a similar Semite culture and language. The Punic language of the North Africans was easily understood by the Hebrew-speaking Jews. Many of the Berber tribes accepted Judaism and the religion spread throughout North Africa. After the fall of the Temple in Jerusalem in 70 A.D., many Israelites settled in the North African areas and the Jewish communities began to flourish. When Christianity became the official religion of the Empire, the Jews were forbidden to proselytize or accept converts and were generally excluded from civic rights. This was the beginning of a slump in their history that continued through Vandal, Byzantine, and Muslim domination until the French occupied North Africa in the nineteenth century. Most of the Berber tribes converted to Islam. The Jews who remained faithful to Judaism were persecuted. By the middle of the twelfth century, most of the Christians had disappeared from North Africa and the Jews remained the only distinct minority group. They were confined to ghettos, had to wear distinctive clothing and were not permitted to own or work the land. They remained isolated in squalor and misery. The Jewish North African communities received somewhat of an intellectual and cultural revival when Spain's Sephardim settled in Morocco,

Tunisia, Algeria and Libya after the expusions in 1492 and 1498 but conditions never ameliorated to any great extent. Only a few areas, particularly the island of Djerba and areas bordering the Sahara in southern Tunisia, remained uninfluenced by the Sephardim. Here the Jews retained their own unique brand of oriental Judaism which included a long list of Jewish saints, superstition and unusual codes of dress.

When the French established their dominance over Algeria, Tunisia and Morocco, the Jews of North Africa were emancipated from their almost two-thousand-year history of isolation and devastating discrimination. Again the Jewish communities began to grow and prosper. In the 1940's two happenings occurred that caused over 75 percent of all North African Jews to emigrate, most of them fleeing to Israel. The first was the rising tide of nationalism and obvious end of French control. The second was the establishment of a Jewish national homeland in Israel. Since 1950 almost all of the North African Jews have disappeared from what remained of their communities when the French left. See Andre Chouraqui's *Between East and West, a History of the Jews of North Africa* (Jewish Publication Society of America, 1968) for more information.

Chinese Jews of K'ai-fêng

The western world was unaware of the existence of the Chinese Jews until 1605 when one of their community visited a Jesuit monastery in Peking. He had heard that the Jesuits worshipped one God and that they were not Muslims, so he assumed that they must be of the same religion, that is, Jewish. Jesuit scholars further investigated the K'ai-fêng community and reported their findings to Rome. The Chinese Jews were described as being physically like Jews elsewhere in the world, and at that time they practiced all of the religious traditions of Judaism. They had a beautiful synagogue, seemed to be prosperous and were rather substantial in number.

There are several theories and legends regarding the historical roots of the K'ai-fêng Jews. Scholars believe that they may have settled in China during Roman times when a silk trade route between the Roman Empire and China was established. Local K'ai-fêng legend dates the *T'iao-chin Chiao* (literally the sect which plucks out the sinew, referring to Kosher slaughtering ritual) around 800 A.D. when the Moors, Christians and Jews all immigrated to China. Other legends claim that Jews were present in China, centuries before Roman times.

Sometime between the 1600's and 1850, when two Protestant missionaries visited K'ai-fêng, the Jewish community had disintegrated. The synagogue lay in ruins, there were none left who understood Hebrew, all religious observance had ceased and the missionaries reported that the only difference between the Chinese Jews and other Chinese was that they did not eat pork or worship idols, implying that the Chinese Jews now physically resembled other Chinese. In 1900 a Society for the Rescue of Chinese Jews was formed in an effort to revitalize Judaism in K'ai-fêng by teaching the religion and Hebrew and rebuilding the synagogue. Unfortunately, the remnant of the community had by then lost all interest in their Jewish heritage and Judaism has totally disappeared in K'ai-fêng. Interest in Chinese Jews has been stimulated in recent years mostly through the work of such scholars as R. Löwenthal and W.C. White, but more research needs to be done before a complete and accurate history of the K'ai-fêng Jews can be compiled. More information may be found in W. White's *Chinese Jews* (University of Toronto Press, 1966).

"Pearl Buck wrote a fictionalized version of how the Chinese Jews assimilated, entitled *Peony* (John Day, NY, 1948).

39

Part II

AMERICAN JUDAISM

Aims and Objectives for Part II

1. To examine the historical beginnings of the American Jewish community in order to enable students to understand the diversity among American Jews.
2. To point out differences as well as similarities in the major denominations of Judaism.
3. To present contributions that Jews have made in American history so that students will realize the impact of these contributions on the development of our country.
4. To explore the development of the Reform and Conservative movements in the United States and other philosophies that emerged from these movements.
5. To learn about the synagogue and its historical development, the function of the rabbi, and the worship service, so that students can relate this information to their own religious affiliations.
6. To examine the attitudes of American Jews towards Israel; to trace the history of that country, and discuss current conflicts between Arabs and Jews.
7. To become familiar with Yiddish, the language of the eastern Europeans, in order to understand the development of the vast array of Jewish American literature.
8. To learn about Jewish ethics and values that play such a vital role in American Jewish attitudes towards education, social justice and charity.

****

"Begin a lesson with a humorous illustration"
From the Talmud

American Judaism from an Historical Perspective

IMMIGRATION AND ASSIMILATION

The Jews as a cultural, religious and ethnic community trace their origins to the land of Palestine or Israel, as it is called today. Traditionally, their first ties developed when Abraham settled in that land four thousand years ago. The Jews maintained a sovereign nation until 586 B.C., when the Babylonians destroyed their kingdom and took them to Babylonia as slaves. The Babylonian captivity ended, but from that time on the Jews remained subservient to a succession of foreign rulers, first to the Persians and Alexander the Great, and then, after a brief period of independence under the leadership of the Maccabees, to the Romans.

The revolt of the Jews against Roman rule in 70 A.D. and in 132 to 135, resulted in the worldwide dispersion of the bulk of the Jewish nation and the destruction of their homeland. It wasn't until 1948 that this homeland was restored. Throughout the centuries the Promised Land continued to dominate the thoughts and prayers of the Jews in the diaspora. It is said that in every Jew's heart is a longing for Israel. The link between the American Jews and Israel will be discussed later.

Generally speaking, the Jews of the diaspora are divided into two groups: the Sephardim, originally of the Iberian peninsula, and the Ashkenazim, originally from central and eastern Europe. The Sephardim are considered the first identifiable Jews in North America, however, recent archeological discoveries have produced a theory that Hebrews may have come to America three thousand years ago. Stone inscriptions that have been unearthed in Georgia and Tennessee have been cited as evidence that they may have travelled here from Palestine as early as 1000 B.C. Specialists in American Indian history say that the Yuchi tribe of Georgia had customs, language and appearance that would imply a Hebrew

heritage.[1] All of this is still only speculation and has not been validated.

The Sephardim

The name Sephardim is derived from *Sepharad*, where the Jews are believed to have settled after the Babylonians captured Jerusalem in 586 B.C. The exact location of this area is unknown but over the years the name became associated with the Iberian peninsula. *Sepharad* is the Hebrew word for Spain. There is evidence that Jews were present in Iberia since pre-Christian times. The Iberian Jews were assimilated into Spanish society to the fullest degree. They were deeply attached to their country and lived there happily, participating in every phase of life until the time of the Inquisition.

Prior to the arrival of the Moors at the beginning of the eighth century, Spain was governed by a number of kings, each having his own tiny kingdom, vying for power against the Church. During this period, the Jews experienced some discrimination in the form of taxes, but it was token taxation and was nothing like the severe taxation and persecution faced by Jews elsewhere in Europe. Instead of ghettos or pogroms that existed in central and eastern Europe, the Sephardim often occupied the best quarters of Spanish cities. They were, however, restricted to certain occupations such as moneylending and tax collecting.

In 711 the Moors conquered the peninsula, bringing with them their great Islamic culture, love of learning and scientific achievements. Indoor plumbing systems, previously unknown in Spain, were introduced. The Arab rule brought about a "golden age" for the Spanish Jews. Brought together by their mutual love of learning and their shared backgrounds of a Semitic past, the Jews and the Moors developed a long and meaningful relationship. Under Moorish rule the Jews were no longer restricted professionally and they soon became able physicians, financiers and philosophers. Jews were encouraged to become artisans, judges, inventors, soldiers and scientists, unheard of in other parts of the diaspora. The great philosopher Moses Maimonides was one product of this happy period in Jewish history. Maimonides was born in Spain in 1135 and moved to Cairo where he wrote his *Guide for the Perplexed* and thirteen articles of faith that he considered essential to Judaism.

Unfortunately, the Moorish influence began to wane and, as the Christian Church took over control of more and more territory, this golden age began to diminish. Isolated outbreaks of anti-Semitism occurred. Many Jewish families left Spain and settled in North Africa. A few of the Christian kings were decidedly pro-Jewish, however, having observed the great Jewish contributions to civilization under Moorish rule. Ferdinand III and his successors protected the rights of the Jews.

The tide started to change drastically around 1300 when Pope Innocent III initiated the "Jewish yellow badge" that every Jew was ordered to wear in order to distinguish Jews from Christians. False rumors of blood sacrifice in the synagogues were spread by those who were jealous of Jewish success and wealth. Jews were blamed for being the cause of the Black Plague. Because of their strict Kosher dietary laws and rules of cleanliness, very few Jews fell victim to the plague, so they were blamed for being the cause. Anti-Semitism flourished. Many Jews and the remaining Moors converted to Christianity out of fear. In 1391 mobs invaded Jewish communities and homes, offering the Jews a choice between

---

1. Gwynne, Peter, "Hi Columbus! Like the Trip?" *Newsweek*, May 26, 1975.
This theory was advanced as early as 1585 by Father Dwan in his history of New Spain, based on a resemblance of religious rites of Jews and American Indians. Several years later Rev. Thomas Thorowgood wrote *Jews In American, Or Probabilities that The Americans Are of That Race*. An Amsterdam rabbi named Menasseh ben Israel published a pamphlet in Latin, "The Hope of Israel," in which he declared the American Indians are descended from the ten lost tribes of Israel.

death or baptism. Four thousand were massacred. Many were baptized. These new Christians were called *Conversos*. There were many who converted outwardly but still practiced Judaism in private. These Jews were called *Marranos*, meaning pigs. To combat this secret Judaism, the Spanish Inquisition was established in 1478. Jews were forbidden to carry arms and Marranos were turned in to the Inquisitors who tortured them to extract confessions. Those who confessed were then labelled heretics and were burned publicly. Thousands of Jews perished in this way. In 1492 the King and Queen of Spain, Ferdinand and Isabella, issued an edict ordering the Jews to leave the country within four months. All of their wealth and property was confiscated by the crown. Many fled to Portugal only to find the same conditions there. Some went to Turkey and Palestine where they were welcomed by the Ottoman Sultan. Others went to North Africa or Europe. Holland became a haven for all the religiously oppressed. Some went to the West Indies, Mexico, Central and South America. By 1500 the largest and most prosperous Jewish community in Europe was extinct and there were no professing Jews left in Spain or Portugal.

New Amsterdam as it looked when the first Jews arrived in 1654

It was during this period of expulsion from Iberia that Columbus was opening up the way to the New World which offered freedom and hope to the Jews. On August 3, 1492, the day after all Jews had to be out of Spain, Columbus set sail for the east. From the very first, Jews have played an important role in the settlement of the New World. A Jew had prepared Columbus' navigational charts and Jewish bankers had helped to finance the trip when Isabella's coffers were empty of funds. There is also a theory that Columbus himself was a Marrano. Many believe that Columbus' parents escaped from a pogrom in Spain and settled in Italy. The signature on his letters reads Cristóbal Colón, a name that was later to become Cohn or Cohen when the Colons migrated to Germany after the expulsion in 1492.

The first known European settler in the New World was Luis de Torres, a Marrano, who was the official interpreter on Columbus' ship. Because of de Torres' knowledge of Hebrew, Aramaic and Arabic, he was expected to be able to communicate with the Asians, for Columbus was trying to find a new route to the east.

Some of the Spanish Jews migrated to Portuguese Brazil, trying to escape the horrors of the Inquisition, only to find that the Inquisition had followed them there. In 1624, when the Dutch conquered Brazil and offered protection and religious freedom to all who supported them, the Marranos openly returned to Judaism. A synagogue was established in Recife, the capital, whose population by that time was thirty percent Jewish.

In 1654 the Portuguese reconquered Brazil and again the Jews were forced to either leave or be baptized. They chose exile. Sixteen ships carried Recife's Jews from Brazil, bound for the Netherlands. One of the ships was blown off course and was set upon by Spanish pirates. The passengers were taken prisoner and the cargo was confiscated. A while later another ship on its way to New Amsterdam, captained by a Frenchman named Jacques de la Matthe, arrived on the scene. He defeated the pirates and rescued the prisoners. However, Captain de

la Matthe demanded payment from these now penniless refugees. When they arrived in New Amsterdam, de la Matthe refused to release any of their remaining goods until every cent of the passage money was paid. The case was taken to court and finally the money was raised by auctioning off the refugees' property and de la Motthe was satisfied.[2]

The governor of Dutch New Amsterdam, Peter Stuyvesant, wanted to expel the Jews. The colonists of New Amsterdam were extremely intolerant of anyone of any faith other than the Dutch Reformed Church. There was a ban on public religious gatherings and Stuyvesant requested permission from the Dutch West India Company in Amsterdam to expel the Jews. But the colony had been founded as a profit-making venture of the Dutch West India Company and Stuyvesant was ordered to tolerate them. This he did, but only after imposing many restrictions. Jews were denied the right to build a synagogue, own property or serve in the military. Instead, they had to pay a tax. The Jewish settlers formed Congregation Shearith Israel in 1655, but it wasn't until 1730 that the congregation was permitted to build a synagogue.

In 1664 when the British took over the rule of New Amsterdam, renaming it New York, many of Stuyvesant's restrictions were relaxed. Certain civil rights were granted, such as owning property and doing business. The Sephardic Jews of New York were on the road to prosperity. The names Levy, de Lucena, Gomez, de Leon, Nunes and Hendricks became synonymous with wealth and prominence. The Sephardim also settled in other states that offered religious liberty such as Rhode Island, Pennsylvania, Georgia, South Carolina and Louisiana.

The second largest Jewish community during this early period was Newport, Rhode Island. It is believed that there were Sephardim in Newport as early as 1658. They may have come from New York, South America or Holland. In 1677 a Jewish cemetery plot was purchased, later immortalized in a poem by Longfellow. Much Jewish-American history can be traced through their cemeteries, as it was usually the first step towards the establishment of a Jewish community.

Most of the trading engaged in by the shippers in Newport from 1700 until the Revolution was the rum, slave and sugar triangle. Rum was loaded into vessels in Newport, sent to Africa to be traded for a shipload of slaves who were then carried to the West Indies to be traded for sugar. The sugar was brought back to Newport to be turned into rum and the cycle was repeated. At each corner of the triangle great profits were made. Many ships carried other goods for trading, but the slaves produced the highest yield. When the Revolution came, destroying Newport's trading activities, many Jews and Christians left the city. The synagogue was closed. It remained closed until 1822 when Abraham Touro died and bequeathed $10,000 to a fund for the care and preservation of the Newport synagogue. Judah, his brother, also left $10,000 to the synagogue when he died in 1854. From that time on, the synagogue came to be called the Touro Synagogue and once again it became the house of worship for Newport's Jewish community as new immigration from central and eastern Europe brought more and more Jews to that city. Even though the later arrivals were Ashkenazic, the entire Jewish population united as one congregation and followed Sephardic tradition. Today the Touro Synagogue is the oldest surviving synagogue in the United States and has become a national historic shrine.

Touro Synagogue
Newport, Rhode Island

2. Birmingham, Stephen, *The Grandees*. New York: Dell Publishing Co., 1971, pp. 42-47.

South Carolina, Georgia and Pennsylvania also offered religious freedom, or, if not complete freedom, at least tolerance, to colonists. In 1703 the Jews in Charleston were permitted to vote in a general election. They erected a synagogue in 1759 and fifteen years later Francis Salvador became one of the first Jews in American history to be elected to a public office when he was chosen to serve in the First Provincial Congress. Moses Levy of New York had been elected Constable of the South Ward in the late 1600's, but had declined to serve.

Savannah became an important Jewish center also. There Jews enjoyed all the privileges of the other colonists. Unlike the Jews of New York, they were permitted to bear arms. When forty-three Jews from England arrived in 1733, they were given land grants by the governor, James Oglethorpe. That same year, forty more Jews from Spain and Portugal arrived. A congregation was established in 1735 when a charter gave religious liberty to all except Catholics. In 1801 David Emmanuel became the first Jewish governor in the United States when he became the governor of Georgia.

A few Jews settled in Philadelphia in 1726. William Penn offered residence to all who believed "the One Almighty and Eternal God to be the Creator, Upholder, and Ruler of the World." The Jews qualified and were admitted, but Penn's successors passed a law restricting voting and office holding to Protestants. By 1740 the Jews had their own cemetery and had established the congregation Mikveh Israel, although a synagogue wasn't built in Philadelphia until after the Revolution. Soon there were Jews settling in the countryside surrounding Philadelphia.

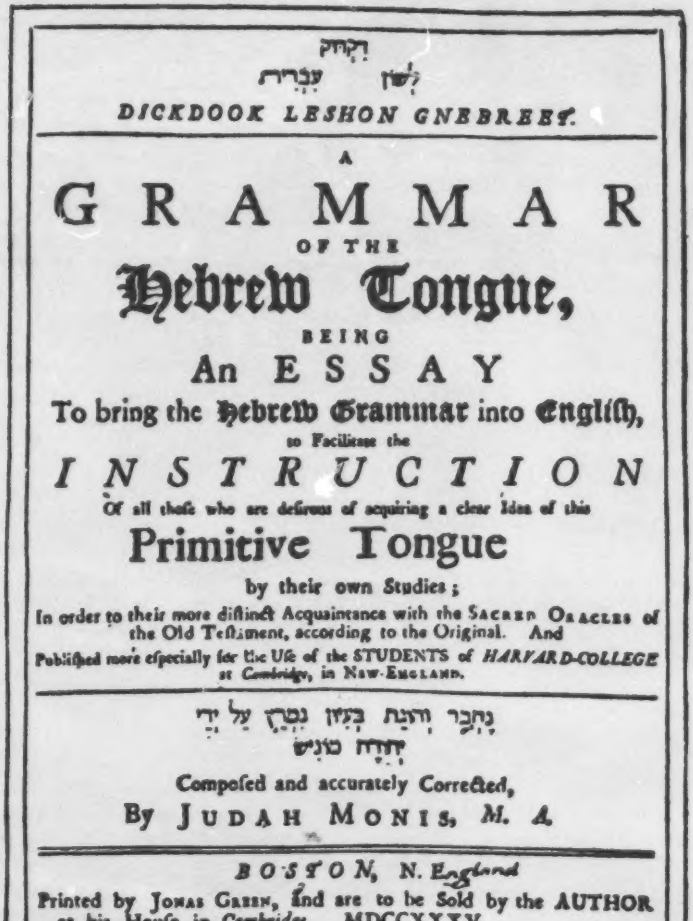
Some Jews settled in Massachusetts, but because of the intolerance and discrimination by the Puritans towards people of differing beliefs, there were not many Jews living in that state during Colonial times. Judah Monis from Italy did settle in Boston and was the first Jew to receive a degree from an American university when Harvard awarded him an honorary Master of Arts degree in 1720. Two years later, however, he converted to Christianity.

The early aristocratic Sephardim formed a very elite group in the United States. They became extremely wealthy and were characterized by their reserve and dignity. Their religious rituals differed from those of the Jews in other parts of Europe. The Marranos had gradually altered the old Jewish practices, because for many years they had been forced to outwardly adhere to Christianity and to attend mass. This resulted in the absorption of some Catholic customs into the Marrano form of Judaism. Prayers were recited rather than chanted and no prayer books were used during this period as they could have served as evidence against the Marranos. The tunes and melodies of certain worship songs also differed from those of the Ashkenazim.

Many of the differences between Sephardic and Ashkenazic customs have disappeared as the two groups have had more contact, but there still remains a distinctly Sephardic way of worship. The chants differ, there is more individual participation and less of an emphasis on the *Hazzan*. The Sephardim use the same traditional pronunciation of Hebrew that is used in Israel today which is unlike Ashkenazic Hebrew. The Sephardim remain strictly orthodox in their interpretation of Judaism.

As civil rights laws were established in the United States, the Sephardim settled in other areas. There is one Sephardic community in Connecticut that will be discussed in Part III, The Jews of Connecticut.

The Sephardim were extremely prolific and it was not uncommon for them to have a dozen children. However, the original Sephardic Jews have left very few descendants in the United States who are recognizable as Sephardic. There are two reasons for this. Those who were very religious refused to marry outside of their small community. As the female population diminished they did not marry at all. Later on, those who were left married the German Ashkenazim and the old Spanish names like Mendes, Lopez and Gomez slowly disappeared and were replaced by German names. The second reason is that those who were less religious in the early days inter-



דִּקְדּוּק
לְשׁוֹן עִבְרִית
DICKDOOK LESHON GNEBREET.

A
GRAMMAR
OF THE
Hebrew Tongue,
BEING
An ESSAY
To bring the Hebrew Grammar into English,
to Facilitate the
INSTRUCTION
Of all thoſe who are deſirous of acquiring a clear Idea of this
Primitive Tongue
by their own Studies;
In order to their more diſtinct Acquaintance with the SACRED ORACLES of the Old Teſtament, according to the Original. And
Publiſhed more eſpecially for the Uſe of the STUDENTS of *HARVARD-COLLEGE* at *Cambridge*, in NEW-ENGLAND.

נֶחְבָּר וְנִתַּן בְּעֵין נִטְרָק עַל יְדֵי
יְהוּדָה מוֹנִיש
Compoſed and accurately Corrected,
By JUDAH MONIS, *M. A.*

BOSTON, N. England
Printed by JONAS GREEN, and are to be Sold by the AUTHOR at his Houſe in *Cambridge*. MDCCXXXV.

Title page from Judah Monis' Hebrew Grammar
Harvard, 1735

married with other early settlers and converted to Christianity. The Sephardim of this period who do remain, form an elite tightly knit group that has become quite inconspicuous.

Although the term Sephardic does refer technically to all those Jews from Spain and Portugal and their descendants, it came also to include those Colonial Jews from Germany who were absorbed by the Sephardic community and adopted Sephardic religious customs. These German Jews of the pre-Revolutionary period are referred to as Sephardized Ashkenazim. By 1720 the original Sephardim were actually in the minority.

As the Jews of New York prospered, they left the Lower East Side and moved to the Upper West Side, wanting to have nothing to do with the ever increasing numbers of German Jewish immigrants whom they considered to be upstarts. Soon the Ashkenazim also left the ghetto of the Lower East Side and moved to the Upper West Side. Once again the Sephardim moved on, this time to the suburbs and to other states.

Sephardic immigration to the United States did not stop in the 1600's. Sephardic Jews later came from North Africa, Turkey, Greece, Italy and parts of the Middle East. In addition to the wealthy Jews descended from the philosophers, physicians, judges and poets who could afford to pay bribes necessary to enable them to take their property with them to northern European ports during the expulsions from Spain and Portugal in 1492 and 1498, there were also many poor less educated Sephardim who had to surrender all of their property and flee to other Mediterranean countries. Many went to Turkey, North Africa and parts of Greece that were still under Muslim rule. Here the Jews lived in closed communities, making a living by fishing and trading, devoting all of their free time to the study of the Talmud. The language that these people spoke was not the Castillian of the wealthy Spanish Jews who had migrated to northern Europe and South America; it was a dialect, and almost pure medieval Spanish that contained many Hebrew words and expressions and was written in Hebrew-like characters. This language is called *Ladino* or *Judesmo*.

The Sephardim in these Mediterranean countries did not abandon their language or their faith. In their minds the expulsion from Spain was only temporary and soon they would return to their homeland. When they left Spain, they took with them the keys to their houses. As the generations passed, a ritual was made of passing down the key to "la casa vieja" from father to son. Many were convinced that the expulsion was God's punishment because they had not observed Jewish law as strictly as they should have. As the other European Jews were trying to modernize the Jewish religion, the Sephardim of southern Europe were moving in the opposite direction, becoming ultra-orthodox. These Sephardic communities were so cloistered that outside cultural influences had relatively little effect on them and for four hundred years they retained their old customs and language.

The early part of the 1900's brought some of these Greek and Turkish Sephardim to America. The accounts which they sent back home of the Jewish millionaires in America brought about a small flow of immigration. The Turkish Revolution at the end of World War I triggered a more substantial wave of immigration. The new Sephardic immigrants brought with them their language, their ultra-orthodox interpretation of Judaism and their poverty. The old aristocratic Sephardim were horrified by these underprivileged brothers who were an embarrassment to them. A conflict in the synagogues resulted between the old Sephardim and the new. But, like other Jewish immigrants before them, this new group prospered and did not remain in the New York ghetto for long. Many went to the suburbs, or to surrounding states, and many moved westward. Although New York City has the largest Sephardic population, Los Angeles is second and Seattle is third. The Sephardic community of Seattle is almost entirely made up of Greek Jews from the island of Rhodes who had been fishermen in the old country and were drawn to Seattle because of the fishing industry. Many started out as fishermen, became canners and a

generation later they were the owners of some of the largest canneries in Seattle and Portland.

For almost four hundred years the Sephardim of Turkey and Greece remained apart and clung to their old ways. Sixty years in the United States have sufficed to produce almost total assimilation with no desire to return to Spain, even though in 1968 Franco removed the ban on Jews and invited them back to Spain. On December 17, 1968, the following item appeared in the *New York Times* datelined Madrid:

> Four hundred and seventy-six years after King Ferdinand and Queen Isabella ordered the Jews expelled from Spain, the Spanish government declared tonight that the order was void.

The cost of assimilation has also been the gradual disappearance of Ladino. Although the Sephardim have had only a minor influence on American Jewry, their rich and distinctive culture should be preserved. The American Sephardic Federation and Yeshiva University in New York are sponsoring programs in an attempt to do so.

The German Ashkenazim

In Hebrew the Biblical word Ashkenaz came to refer to Germany and was later used to identify all those Jews descended from the Franco-German Jews who migrated to northern, central and eastern Europe after the expulsion from France in 1394 and subsequent persecutions in Franco-Germany in the fifteenth and sixteenth centuries.

The Jews migrated to France and the Rhone Valley area during the reign of Charlemagne around 800. Thousands poured into the Holy Roman Empire from Islamic countries. Unlike the Jews in Spain and Portugal, most of the European Jews lived apart from the Gentile world, confined to ghettos and restricted in occupations. Their lives were centered around the study of the Torah and Talmud and they developed their own liturgy and life style, different from that of the Sephardim. Until the sixteenth century, the Sephardic Jews made up half the world's Jewry. Now over ninety percent of all Jews are Ashkenazic.

The first Ashkenazic Jews to come to America came from Germany via London and Amsterdam in the 1700's. They were shoemakers, bakers, butchers, soap makers and watch makers. Some of the more prosperous ones were engaged in shipping and commerce. By 1770 there were approximately two thousand Jews in the Colonies and they were mostly absorbed by the Sephardic communities.[3]

Many of the German Jewish colonials were adventurous and spirited and were not particularly educated in secular or even religious matters. Letters written by many of them show a very limited knowledge of Hebrew. Their mother tongue was *Yiddish*, a Judeo-German mixed with many Hebrew words and phrases, which they used in daily life and in correspondence. Yiddish was spoken in Germany until the middle of the 19th century when the trend towards secularizing Judaism developed and German was adopted by the Jews.

For centuries the German Jewish communities had been isolated from the non-Jewish population, the *Goyim*. Anti-Semitic violence was not uncommon. Then in the last half of the 1700's forces were at work to change the old way of life. A man named Moses Mendelssohn, although orthodox in his interpretation, believed that Jews should modernize themselves to fit in with the German society and culture. He preached Judaism as an ethic, encouraged the use of German rather than Yiddish in the home, and told the Jews to go out into the secular world and study the German culture along with the Talmud.

Together with these new ideas of secularizing the Jewish faith, came the liberal reform programs initiated by Napoleon. Jews were granted citizenship and equal status under the law; they were no longer confined to ghettos and took an active part in the social and cultural life of Germany. In a short time they considered themselves fully assimilated into German society. But when

3. There are many discrepancies in the actual figures; some sources estimate about one thousand, others say from twenty-five hundred to three thousand.

Napoleon was defeated in 1814, all of these liberal reforms were abolished and the old discriminatory laws were reinstated. Anti-Jewish propaganda was spread.

Maximillian Joseph IV ruled that the Jewish population should "not be increased in the places where they were, and should be decreased if it were too large." Restrictive marriage laws were imposed in Bavaria. Those Jews who did not possess the proper certificate could not marry or have children.

These restrictions, increasing anti-Semitism and the poor economic conditions in southern Germany caused mass emigration in the early 1800's. The German Jews came to America in large numbers from small villages in Bavaria and Austria. They came also from Hungary, Rumania and Bohemia. By 1830 there were well over five thousand Jews in America and the Ashkenazim outnumbered the Sephardim. They were no longer being absorbed into the Sephardic synagogues and started to establish their own congregations in the Ashkenazic style of worship.

Many of these German immigrants were poor and did not have a high degree of secular education. They were mostly young unmarried men with a desire to make a better life for themselves in America. Many were craftsmen. In 1848, with the failure of the Revolution in Germany, another type of German Jew began to arrive. They were intellectuals, highly educated, and came from urban areas. Above all, they were very definitely German in culture. Among these "forty-eighters" were some Reform rabbis who came to America and pioneered the Reform movement.

When anti-Jewish laws were relaxed in the last half of the 1800's in Germany, emigration slowed down quite a bit. But the thousands of German Jews who came to this country were to make a tremendous impact on American economy and on American Jewry.

While the Sephardim remained mostly in New York City and other urban areas on the East Coast, the German Jews spread out. Many followed the frontiers westward, trading and peddling and establishing Jewish communities almost everywhere in the country. The majority of the German Jews settled in the midwest and Cincinnati became a great center for the Jewish community of America. The peddlers dealt in ribbons, lace, thread, jewelry and cutlery. Peddling was attractive to the new immigrants because it required little capital and was a good way to learn the language and customs of America. They would often start out on foot, carrying their goods in a bag or basket. Then they would graduate to a wagon and the successful ones soon had enough money to buy a small shop.

Julius Meyer of Omaha, Nebraska, an Indian trader in the 1870's, with some Indian friends.

From peddling and small dry goods shops, followed the establishment of department stores. Such successful peddlers founded Macy's, Altman's, Bloomingdale's, Filene's, Gimbel's, Bamberger's, and Saks Fifth Avenue. By the end of the 1800's the ready-made garment industry

was almost entirely in the hands of German Jews. Two successful Chicago businessmen, Aaron Nussbaum and Julius Rosenwald, went into partnership with Richard W. Sears, whose former partner had been Alvah C. Roebuck. Together they built up the greatest mail order business America has ever known.

One Jewish peddler who moved west in search of gold became so famous that there are probably very few Americans today who have not heard of him. His name was Levi Strauss. One day a miner told Strauss that instead of peddling burlap he should try to find a good strong pair of trousers to sell. With the help of a Jewish tailor Levi Strauss made a pair of denim pants with riveted pockets, strong enough to withstand the wear and tear of prospecting. Levi's denim trousers have been a huge success for over one hundred years.

Not all of the German Jews remained in merchandising. The Seligmans, Loebs and Lehmans, to mention only a few, made their fortunes in the investment banking business. Others built up meat packing plants and feed and grain businesses in the mid-west. Many went further west and helped to settle new frontiers. In Galveston, Texas, a large Jewish community sprang up and a Jewish mayor was elected in 1850. Jews were traders with the Indians, newspapermen, ranchers, miners, prospectors, rodeo heroes, and generally participated in every phase of frontier life.

Meyer Guggenheim, an immigrant from Switzerland, started his career in America as a notions peddler. He was later joined by his parents and together the Guggenheim family achieved a small degree of success in the merchandising busiess. Meyer's father, Simon, then sold out all of his interests in the family business and bought some flooded copper mines in Colorado. It proved to be a successful venture and the Guggenheims amassed a fortune in the mining of copper and other domestic metals.

German Jews also participated in the literary, scientific and artistic aspects of American life. Some opened publishing houses such as Viking, Random House, and Simon and Schuster. Many turned to music. The Oscar Hammersteins, father and son, and Jerome Kern played key roles in the development of the musical. Among the great conductors who emerged from the German Jewish immigrations are Fritz Reiner and Otto Klemperer. Singing societies formed by German Jews appeared in the larger United States cities.

The new immigrants remained loyal to the German culture. They continued to speak German and even to teach it to their American-born children, who were often sent to Germany to study.

The Sephardim disapproved of these German immigrants and were fearful that the Reform movement that they brought with them would threaten the entire Jewish community that had been held together throughout the centuries by adherence to the traditions. The Reform movement began to spread in the United States around 1850, although it had made earlier appearances in the Sephardic synagogues. This had become a source of division for many years until the Reform Jews could establish their own temples.

Reform Judaism, designed to make the religion more flexible and conforming to various social conditions and stages of civilization, appealed to many of the German immigrants and it was particularly successful in the West. By the beginning of the great Russian immigration period, the vast majority of America's 250,000 Jews were German and Reform. They were rapidly being acculturated, and by the turn of the century seemed to be almost totally assimilated. Although they reached the top of the economic ladder, most of the German Jews did not lose their interest in a Jewish identity. These Jews made contributions to all phases of American development that will be felt for many years to come.

Eastern European Immigration

The greatest wave of Jewish immigration and that which has made the most impact on American Jewry and on the American public in general, came from Russia and eastern Europe–

west they wear

Poland, Lithuania, Rumania and Hungary. From around 1880 to 1920 approximately two and a half million eastern European Jews arrived in the United States.

The eastern European Jews differed from the German Jews and the Sephardim. Although they shared a common Ashkenazic past with the German Jews, their customs and life styles had evolved quite differently. The eastern European Jews came from isolated villages with dense Jewish populations. Most were poor. They came in unprecedented numbers, dressed in long black orthodox-style clothes and stood out conspicuously. They were regarded as undesirables by the prosperous American Jews who considered them a threat to their own status. They feared that this lower class of Jew would create anti-Semitism. Nevertheless, the American Jewish population felt an obligation to help their co-religionists and many social agencies were set up to help alleviate some of the problems faced by the new immigrants.

Most of the eastern European Jews came from Russia where blatant anti-Semitism flourished in the latter half of the nineteenth century. In spite of the fact that Jews had lived in Russia for hundreds of years, the Russian government treated them as outsiders, a disruptive element and a national threat. Special taxes were levied and the Jews were confined to certain areas called Pales of Settlement. The Jewish Pales of Settlement were located in fifteen provinces of western Russia and Russian Poland. Jews were not allowed to live in other parts of Russia, except for certain doctors and merchants who were permitted to live in some cities of the interior. The Pales of Settlement were not abolished until the 1917 Revolution.

Life in the *shtetl*, a Jewish village within the Pale of Settlement, was somewhat like life in the earlier ghettos of Germany, France and Italy, except that there were no physical walls enclosing it. The *shtetl* was a closed Yiddish community of rigid orthodoxy, isolated from the *Goyim* (non-Jews) where all were mutually responsible for the well-being of the group. In eastern Europe to be Jewish meant to spend one's life following the teachings of the Torah, with little time left for other activities. Idleness was a sin and there was no social and little business interaction with the Gentile world. The *shtetl* Jews were vitually unaware of America until the 1860's.

Families were large and sometimes up to three generations lived in the same house. Most were very poor, but on Friday night, when the Sabbath candles were lighted, there was usually meat on the table and joy in the home.

Marriages were arranged by a matchmaker, the *Shadchan*. Women, though respected in the home, had no say in community affairs. They did not participate in spiritual matters in the synagogue and had to sit apart from the men during services.

The play and movie, *Fiddler on the Roof*, very well describes life in a *shtetl*. The play was adapted from stories by Sholom [illegible]chem, the pen name of Solomon Rabinow[illegible], a famous Yiddish writer who immigrated t[illegible] the United States in 1914.

Towards the latter half of the 1800's, certain laws were enacted in Russia that made life in the *shtetl* intolerable. A decree prohibited Jews from owning or renting farms or from living within seven and a half miles of Russia's borders. As a result of this decree, thousands of innocent Jews were uprooted from their homes and sent to the interior of Russia. American newspapers started to carry stories of the cruel and unfair treatment of Russian Jews.

In 1869 the B'nai B'rith sent a petition to President Grant, requesting some action on behalf of the Russian Jews.

****

It is said that when pious Jews left the old country, they would address God thusly: "And now, goodbye, O Lord, I am going to America."

To His Excellency
U.S. Grant, President of the U.S.:

We your humble petitioners, beg to represent to your Excellency, that the melancholy news by Cable, has reached us, that recently, by the enforcement of a harsh, inhuman and sectarian law, some two thousand Jewish families have been expatriated from their homes into the interior of primitive Russia. They have been banished for no crime or fault, either of omission or commission, but simply because they adhere steadfastly and heroically to the faith in which they were born, and with the historical firmness of the Hebrew, remain faithful to the traditions and truths of their people, to live and die for the freedom of conscience.

It can scarcely be credited that in this enlightened age, for no other Sin than worshipping God according to the dictates of conscience, such cruel persecution can be practiced. We have for years admired the growing tendency on the part of the Czar to liberal and enlightened views, and are impressed that this edict has not his sanction, but that it has been, if at all, wrung from him to appease an ignorant and cruel peasantry.

We appear before your Excellency to plead the cause of these unfortunates, and although we live in, and are citizens of this free and tolerant land, where every man can pursue his religious convictions, without let or hindrance, still we cannot help but feel the woes of our co-religionists, and sympathize with them in their affliction.

May it please your Excellency, although we well know, that it is against the policy of this Government to interfere with the internal affairs of any other people, yet there are crimes committed in the name of municipal jurisdiction, that by their nature and magnitude become offences against humanity, and

thus are violations and infractions of the law of nations.

We are confident that the instance we bring to your honored notice, although it may not call for the active interposition of the United States, still we deem it a proper subject of friendly interposition from this Government to a friendly and faithful ally, and we most respectfully request that instructions may be sent to our honored representative at St. Petersburgh, asking him to represent to the Russian Government that this subject has been brought to the notice of the President of the United States, with the suggestion that he use whatever influence he can within the limits of diplomatic duty to have the ukase revoked or modified, and as the matter is of the most pressing character, (for) in the middle of a Russian winter helpless families are being dragged from their firesides, we respectfully urge a Cable telegram to be forwarded, for time in this case is the essence of our appeal.

Your Excellency needs no suggestion of ours to reflect that while all nations are striving to facilitate the means of intercommunication by liberal and friendly commercial treaties—by subjecting all the appliances of modern science to break down the estrangements that have by narrow policies divided peoples created in the image of that Deity, who is father of all—it will be a hopeless task to endeavor to permanently unite the nations of the Earth in bonds of amity, unless one universal law of humanity is recognized. It is exacted in time of war of an enemy—is it foreign to the genius of our enlightened institutions to urge it on a friendly power in time of peace? The equality of all men before the law, the divine rights expressed in our matchless Declaration, are the watchwords of our policy. These principles are the birthrights of the human family. Is it too much to ask the United States to proclaim that henceforth it shall be an integral part of her intercourse with the nations, that international law recognizes *only*, as members of the family of nations, those people who are guided by the unchangeable laws of a common humanity.

Therefore we most humbly and respectfully ask that a copy of this appeal be forwarded to the representative of the United States near the Russian government, with such other instructions as may be thought proper by your Excellency in order to afford relief to the people so harshly dealt with.

S. Wolf
N. Adler
Jacob S. Jacobson
A.S. Solomons
Lewis Abraham

It is not known with certainty whether this petition did any good, but shortly afterwards, the Jews of St. Petersburg received permission to build a synagogue, the first ever built in Russia. At the same time the Czar gave the Jews permission to build this synagogue, he urged them to give up their religion and become Russian citizens and be baptized.

Meanwhile, in Bessarabia near Kiev, newspaper reports indicated that thirty thousand Jewish families were deported from the city of Kishinev, placed on carts and transported to some interior place far from the border and there left on the road. American Jews responded with indignation and in 1870 the following article appeared in the *Jewish Times*:

> St. Petersburg—The Governor-General of New Russia and Bessarabia, Baron von Kotzebue, has postponed the expatriation of Jews from Kishinev during the winter season. It is said that the governor has received instructions from the government to that effect, and it is hoped that the emperor may be induced to annul the obnoxious law altogether.

When Czar Alexander II was assassinated in 1881, the Jews became the scapegoats. Alexander III, fearing an uprising by his oppressed subjects, redirected their anger from the government towards the Jews. He blamed them for the poverty of the peasants, accusations were even made that Jews were responsible for the Czar's assassination. *Pogroms*, the mass slaughter of a Jewish community, were part of a plan to solve Russia's "Jewish question." The plan was to kill one-third of Russia's Jews, to exile and starve to death one-third, and baptize the remaining third. Pogroms became frequent occurrences that continued until the 1920's.

In 1882 new legislation against the Jews sent thousands from their villages into crowded cities where they could find no housing or employment because of discrimination. Wild rumors of blood sacrifices were spread. The Jews began to seek a way out of Russia and the United States seemed to be a good answer.

Between 1880 and 1920 between two and one-half and three million eastern European Jews immigrated to the United States where they were met with ambiguous feelings. On the one hand, American Jews did not want to associate with their underprivileged brethern who embarrassed them; on the other hand, they felt a moral obligation to help these poor oppressed people. Emma Lazarus, a New York Sephardic Jewish poetess, expressed it well:

> . . . when the life and property of a Jew in the uttermost provinces of the Caucasus are attacked, the dignity of the Jew in free America is humiliated. . . . Until we are all free, none of us is free.

Several philanthropic organizations were set up to help transport the refugees to Palestine or America. In 1891 the Baron de Hirsch Fund set aside $2.5 million to aid the emigrants. American Jews formed the Hebrew Immigrant Aid Society in 1902 to help the immigrants to find jobs and learn English. The Hebrew Sheltering House Association and Hebrew Free Loan Society helped to shelter and give financial aid to the Russian, Polish and Rumanian Jews. Later orphanages, hospitals and old age homes were built.

The eastern Europeans faced tremendous problems. Half arrived with no money and history books describe one-fourth of them as being illiterate.[4] They came in such great numbers that it was impossible for them to be absorbed into the existing society with the speed that preceeding Jewish immigrants had been absorbed. So they remained within their own Yiddish communities and had little chance to learn English. Furthermore, the eastern European Jews came from an eastern culture and had a difficult time understanding the western values and social ways of the Americans.

Hester Street, New York

Believing that education was the answer to all of the immigrant's problems, the German Jews founded the Educational Alliance to teach English, industrial arts, civics, engineering and other practical subjects. The German-American Jews wanted to recreate their co-religionists in their own image. However, the new immigrants resisted western ideals and clung to their old-fashioned ways. This caused some friction between the two groups.

4. It is not clear what is meant by illiterate, or if their illiteracy was only in the context of the non-Jewish culture.

Child delivering cut garments to a "shop."

The antagonism was further increased due to conditions in the garment industry which employed the large majority of the new immigrants. Practically all of the shops were owned by German Jews who hired masses of the eastern Europeans to cut and sew the garments. A high percentage of Russian Jews were tailors and the ever-increasing demand for ready-made clothing created abundant jobs. The garment industry was a natural place for the immigrants to start. A heavy steel cutting knife was introduced that made it possible to cut several thicknesses at once, so large groups of cutters were employed to cut the garments in one place and then the "contractor" or shop owner would deliver the cut garments to another group of sewers in his own shop where they were completed. Entire families often worked together making as little as $10 a week between them. It was common to work from twelve to fourteen hours a day in a small, poorly ventilated, unclean, dark room. Disease ran rampant. These unhealthy working conditions led the shops to be called "sweat shops." For many the living conditions were no better than the working conditons. Because they arrived during the full swing of the industrial era, they congregated in large cities in definite Jewish neighborhoods such as New York City's Lower East Side. The Lower East Side has been called a ghetto and it was indeed crowded and dingy, but the Jewish tenements are often remembered with fond nostalgia by many who eventually moved to other areas. One woman described the Lower East Side as "friendly with delicious smells floating out of the doorways and windows, where crime was rare."

With the eastern European Jews came the idea of creating a Jewish national homeland in Palestine. The movement which is called *Zionism* attracted many American followers who were sympathetic to the plight of Soviet Jewry. Judah Touro of Newport gave $60,000 to the Relief Society for Indigent Jews in Jerusalem.

Because of the indignities suffered under the Czar, the Russian immigrants brought with them to America many socialist ideas and they were important in the development of the labor unions. When conditions in the garment industry became unbearable, the workers organized themselves under the leadership of an English Ashkenazic Jew named Samuel Gompers, the head of the American Federation of Labor. The garment workers staged a strike in 1910 and were successful in their bargaining. This strike had historic implications for the American labor movement as a whole. It very nearly ruined the owners as well as the strikers, but the garment industry emerged from this stike as the most progressive example of employer-employee relationships. The negotiations proved that industrial conflicts could be settled with brains instead of brawn. During the strike, German and Sephardic Jews raised $250,000 for the relief of the striking workers.

The Lower East Side and the garment industry were the first steps on the ladder to economic prosperity. Very quickly the eastern European Jews followed the same pattern as the Sephardic and German Jews before them, leaving the ethnic neighborhoods and ultimately moving to the suburbs or uptown. Differences between the German and eastern European Jews

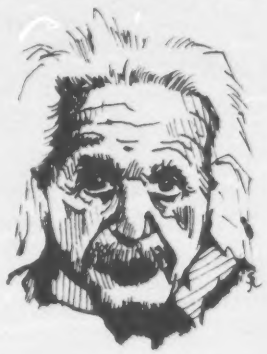
still exist but gradually the two groups are merging, due to intermarriage and social intercourse within the Ashkenazic synagogues.

Recent Immigration

From 1933 to 1950 about 140,000 Jews from Germany immigrated to the United States, most of them going to New York or Chicago. These newcomers were greeted with some resentment by the eastern European Jews for several reasons. During the Depression years, unemployment was high. Some felt that the immigrants would take away jobs from the native Americans. Resentment was also felt because some eastern European Jews had passed through Germany en route to America and were allegedly treated with distain by the German Jews. The eastern Europeans were also somewhat jealous of the aid received by the newcomers from Jewish organizations that had not been available to them a half century earlier. One such fund-raising Jewish organization created during this period was the United Jewish Appeal, which has raised millions of dollars to help needy Jews around the world.

The twentieth century German Jews were mainly middle and upper class people who, in many instances, brought some financial means with them. A high percentage were professionals. They were highly educated, cultured and cosmopolitan. Often the newcomers were critical of America. They had enjoyed a very high economic level in pre-war Germany and now had to overcome a certain loss of status. This made them even less popular with the American Jews who found them ungrateful and proud. Those who brought a certain amount of capital opened up new factories, that actually provided more jobs for Americans. Most of the new factories produced goods not previously made in the United States. New processes, new patents and new skills were introduced.

One German Jewish immigrant who came to the United States prior to World War II was Albert Einstein, who was born in Württenburg, Germany. In 1933, while visiting England and the United States, the Nazis confiscated all of his property in Germany. Einstein was offered a position at the Institute of Advanced Studies at Princeton which he accepted. It is coincidental that the Institute of Advanced Studies was started by a several million dollar grant from department store magnate Bamberger, another German Jew. Although few people actually understand Einstein's advanced theories of physics, all will acknowledge that he was one of the most notable geniuses of modern times.



Albert Einstein

When World War II broke out, the new arrivals were classified as enemy aliens because they had not yet been naturalized. They were prevented from earning a living in war industries and had to endure other hardships such as travel restrictions, fingerprinting and FBI investigations.

The close of World War II brought about another ripple of German Jewish immigration. These Jews were the survivors of Nazi Germany and differed from their predecessors. The percentage of professionals was much lower. These were the Jews who had not been able to leave Europe during the Hitler years. Among these new immigrants were the *Hasidim*, a group of devout Jews who have established a unique set of traditions, customs, literature and mores within the framework of orthodoxy.

The Hasidim: The Hasidic movement was

founded in the mid-eighteenth century by the Baal Shem Tov from the Carpathian mountain region of Poland, and spread rapidly throughout eastern Europe. The mystical or fundamental teachings of the *Rebbaim*, Hasidic leaders, appealed to many because of the joyous form of worship. The Baal Shem Tov taught that all are equal before God, that a pure heart and good intentions are more pleasing to God than study or legalistic doctrine. God permeates every phase of a Hasid's life and cannot be separated from work, eating or social activities. The Hasidim believe that only through a personal relationship with God and the resulting effect of such a relationship can one find meaning and joy in life.

Dancing was introduced into the services and the *Hazzan* was disposed of. Every righteous man could be called on to lead the services, as all were equal. The Orthodox Jewish leaders considered the Hasidim as heretical and dangerous because they did not conform to the standard Jewish community structure.

Hasidic communities were centered around a court or *Hoyf* and were composed of the *Rebbe* and his followers. The courts were self-sufficient villages with their own artists, store-keepers, and ritual slaughterers. The house of study and prayer, called the *Besmedresh*, and the *Rebbe*'s home were the centers of Hasidic life. Each court had a corpus of oral tradition testifying to the power and holiness of the *Rebbe*. Martin Buber, a great Jewish philosopher, describes a Hasidic court that he visited as a child in *Hasidim and Modern Man*:

> Here is no separation between faith and work, between truth and verification, or, in the language of today, between morality and politics; here all is one kingdom, one spirit, one reality.

Although Buber is often associated with the Hasidim, his influence on the Hasidim has not been as profound as his influence on American Judaism. Buber was a philosopher whose teachings were universal and relevant to all, and, though inspired by the Hasidim, these teachings found their application in other areas. Buber was concerned with man's relationship to man, which inevitably is contingent upon man's relationship to God.

Many of the Hasidim in Europe were destroyed by Hitler; the remainder migrated to either Israel or the United States. The Williamsburg area of Brooklyn today is the heart of American Hasidism.

Some Hasidim had migrated to America during the early 1900's and had become so acculturated into American society that the children of the immigrants no longer wore a *Yarmulke* and the women had discarded their *Shaytl* (a wig that an orthodox woman always wears after marriage). When the post World War II Hasidim arrived and saw their backsliding brethren, they wanted to prevent the same thing from happening to them, so they isolated themselves from the non-Hasidic American society. They did not want to take any chance of the slightest acculturation that would turn them away from their strict adherence to the Law.

Williamsburg contains a forty block area of Hasidic culture. The men wear long beards and earlocks ("Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beards," *Leviticus* 19:27). They dress in black and are never without a head covering,

even when sleeping. The women dress more modernly, but still conform to the tradition of concealing their hair from men's eyes by wearing a *Shaytl*. The children are taught Yiddish and English is seldom heard on these Williamsburg streets.

The bulk of a Hasid's life is spent observing and studying the hundreds of different *mitzvot* or laws that are found in the Torah. The Hasidim represent a true religious community in every sense. Many men are employed within the religious context of Hasidic life right in Williamsburg. Others take outside jobs that do not interfere with the keeping of the Law. They have even established their own bus service to take those who work in Manhattan to their jobs.

The Hasidim have their own schools. The boys attend a *Yeshiva* or academy where they spend most of the day studying the Talmud. To conform to New York state education requirements, a certain amount of English, math, history and social studies is taught. Already at the age of three, the boys begin their life-long relationship with the Torah and the Talmud. A dab of honey is placed on the first letter of the Hebrew alphabet; then the boy's finger is placed on this and put to his mouth to show him that the study of the Torah is sweet.

Girls get a much more rounded education in the girls' schools. They are not encouraged to study the Talmud and learn only what is necessary to run a Kosher home.

Some Hasidim are anti-Zionists who believe that the State of Israel cannot exist until the Messiah comes. There is, in fact, a small sect of Hasidim called the *Neturei Karta* who have written to Yasir Arafat proposing negotiations with the Palestine Liberation Organization. The sect has refused to recognize the State of Israel. The *Neturei Karta* in Israel accept no benefits, refuse to pay taxes or even to handle currency bearing the pictures of Zionist heroes like Herzl.[5] They believe that Israel must be founded by the Messiah Himself and that as long as the present State of Israel exists, the Messiah will not come.

5. "Religion," *Newsweek*. August 4, 1975.

The Hasidim

On instruments not of this world
the Hasidim are playing
in temporal eternity
ai
the dust trembles
in time to stars
 ai
  ai
   ai
the pyramids are melting, *ahim*
the sunbeams
streaming
 out
  of
   Egypt
Hah!
 "We would ye dance with us, brothers—
 "the soul is as an orb
 "the heart a far and splendid field—
 "ai
  brothers,
 "come out
 "from silence:
    dance!"

Chayym Zeldis[6]

Hasidim

6. Zeldis, Chayym, *Seek Haven*. New York: Reconstructionist Press, 1968.

Emigration from Israel and Latin America: Other twentieth-century immigration has come from Israel and Latin America, with Latin America currently providing the largest source of Jewish immigration to the United States.[7] Some immigrate because of the increasing instability of the Latin American governments, others because the United States was always their ultimate destination when they left Europe and could not obtain a U.S. visa. For them Latin America was just a stopping-off point.

During the decade between 1950 and 1960, over twenty thousand Israelis immigrated to the United States and in 1960 these immigrants made up seventy percent of the total Jewish immigration to the United States for that year. Since the annual U.S. immigration quota for Israel was only one hundred, it can be deduced that the major portion of the Israeli immigrants had been born in other countries and were waiting in Israel until they could immigrate to the United States.[8] Israeli immigration reached a peak figure in 1974 when twenty thousand Israeli Jews arrived in the United States, due to economic and political problems that Israel has been facing in the 1970's. The Israeli immigrants are unique in that they are the first Jewish immigrants in this country who feel a need to justify their presence. They are leaving a Jewish land where they are in the majority, and are coming to a country in order to assume a minority status.

On November 8, 1943, Instruction No. 177 was added to the U.S. immigration laws, stating that Jewish immigrants entering the United States should not be classified as Hebrews, but only by their country of origin. This law has made it quite difficult to measure Jewish immigration from that time on. The most reliable information on recent Jewish immigration may be found in the American Jewish Year Book and in records kept by the many Jewish organizations.

7. Sklare, Marshall, *America's Jews*. New York: Random House, 1971.

8. *The American Jewish Yearbook*, 1961, pp.66.

JEWS IN AMERICAN HISTORY

The impact of Jewish culture on American history can hardly be measured in terms of individual contributions. It was the Jewish heritage as a whole that so greatly influenced our history. A list of outstanding American Jews, in addition to being endless, would also seem trivial.

Chicago's Memorial to George Washington, Haym Salomon and Robert Morris.

The Eve of the Revolution found most of America's two thousand Jews engaged in trading with the Indians, often back-packing into the wilderness to peddle their goods for skins and pelts. Some Colonial Jews became rather affluent in the shipping business. The Jews during this period formed only a tiny minority, being only about one-tenth of a percent of the total population in the Colonies, but they were a significant minority. They took part in the struggle for independence from the very beginning, having much to gain by living in a democratic country. Only a handful remained loyal to England. Jewish soldiers lost their lives in the Revolution along side of their non-Jewish compatriots. Jewish officers like Solomon Bush, Isaac Franks and Benjamin Nones were cited for bravery in action

and those Jews who did not fight helped by loaning interest-free money to the Congress in order to feed, clothe and pay the Continental Army. Haym Salomon, who served during the Revolution as broker for the Office of Finance, raised thousands of dollars for food and clothing for the Continental Army and personally guaranteed all debts incurred by the Revolutionary forces. When he died in 1785, his estate was mostly in the form of depreciated certificates of indebtedness and worthless Continental currency, leaving his wife and four children penniless. His son petitioned Congress several times for some compensation for the contributions his father had made to the Revolutionary cause and over the years a dozen bills were introduced in Congress to in some way honor the work of Haym Salomon, but none were ever enacted.

The Constitution of the United States provided freedom of religion and equality on a national level only. In some instances it was many years before state laws granted complete religious freedom to Jews. Virginia in 1786 led the rest of the Colonies in establishing civil rights laws by adopting a statute of religious freedom declaring that no one "shall suffer on account of his religious opinions or beliefs, but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities." New York, Georgia, Pennsylvania and South Carolina soon passed similar laws. But the struggle for equality regardless of religion was of longer duration in many states. In 1845 the Supreme Court ruled that the Constitution did not guarantee certain civil rights such as religious liberty to citizens of states. In many states only Christians could hold office. In 1868, in an effort to protect freed slaves, the Fourteenth Amendment was passed by Congress that extended the Bill of Rights to the states. But five years later the Supreme Court again ruled in favor of state jurisdiction over certain areas of the Bill of Rights, including religion. By this time, however, most discriminatory laws were not actually enforced. It wasn't until 1923 that all states were officially directed by the federal government to allow the free practice of all religions.

The American Revolution was of great consequence to the Jews, as to all minority groups, because it laid the foundations of freedom and equality and ultimately produced a country where all are free to worship as they please, live where they please, and choose any profession they want.

The War of 1812

During the War of 1812 with England, Jewish Americans again fought to protect their country. One of the most colorful military characters was Uriah Phillips Levy, a Lieutenant in the U.S. Navy, who repeatedly got himself into scrapes because of his hot temper. Levy was responsible for having the common punishment of flogging outlawed in the Navy. Many of the participants in the War of 1812 were the sons of those Jews who had participated in the Revolution.

Uriah P. Levy

Westward Expansion

The German Jewish immigrations that preceded the Civil War brought about many changes in American Jewry. As the Jewish population grew, the number of synagogues and societies also grew. By 1880 there were almost two hundred synagogues in America to serve the Jewish community which by that time numbered around 250,000.

As the Jews dispersed geographically, communities developed in all parts of the country, particularly in the Midwest. The Reform movement gathered momentum in Cincinnati and appealed to many Jews who were endeavoring to assimilate as quickly as possible.

As they spread west, the German Jewish peddlers often founded towns that bore their names, such as Altman, Colorado; Roseburg, Oregon; Weiss Bluffs, Texas; and many more. Trading with the Indians, prospecting or building the railroad, they fully participated in pioneer life. One rabbi in New Mexico named Jim Harper, earned a living as a bronco buster in a wild west show. Otto Meers was a gold prospector, Indian fighter, horse trainer and Talmudic scholar, who spoke Indian languages with a Yiddish accent. He founded a synagogue in Colorado.

A lot of Jews settled in Texas, serving in the legislature and fighting under Sam Houston. During the Mexican War, fifty-six known Jews fought in the United States Army. In 1849, when news of the gold discoveries spread, Jews flocked to California along with other prospectors and there were soon enough Jews in San Francisco to build a synagogue.

When the Civil War started, the Jews were just as diversified in occupation and economic status as other Americans. They were also just as diversified in their views of slavery.

The Civil War

Ten thousand Jews fought in the Civil War, the great majority of them serving in the Union Army. Although there was no official Jewish stand on slavery, most were opposed to any kind of oppression of a minority group, including slavery. One rabbi from New York, however, defended slavery as being in accordance with Biblical teachings, as long as the slaves were treated kindly. A few agreed with him, but most Jews reflected Rabbi David Einhorn's stand when he stated that no minority group could be free until all were free. Many Jews in the South freed their slaves. There were three Jews among John Brown's Raiders who fought in Kansas for abolition.

During the period of civil war and chaos, as usual, a scapegoat was needed. The historical definition of a scapegoat was the goat upon which the sins of the people were symbolically placed and which was then led into the wilderness during Biblical Yom Kippur. It later came to mean any one who is blamed for the problems of another.

A certain amount of contraband was sold by northern states to the South during the war, at a great profit to both dealers. The transactions took place in Tennessee and the Jews were blamed for the illegal profiteering. General Grant issued his notorious General Order No. 11 which called for the expulsion of all Jews from Tennessee within twenty-four hours. Jews were again faced with the age-old threat of expulsion from their homes. When President Lincoln heard of the order, he immediately cancelled it, but the point had already been made. Newspapers picked up on the slander and were publishing anti-Semitic articles. Scapegoating is a phenomenon that appears to arise only during times of stress but the damage is long lasting. As Jewish soldiers were dying inconspicuously on the battlefields, a Jewish stereotype was being accused of making a profit on war-time contraband. These same activities were engaged in by non-Jews, who received no publicity. Anti-Semitism appeared that was previously unparalleled in American history. It continued into the post-war years in the form of job and housing discrimination, social segregation and educational quotas. The Reconstruction years also produced the Ku Klux Klan.

When eastern European immigrants started arriving in the 1880's, anti-Jewish social discrimination became even worse. The new immigrants were coming in huge numbers and they were strange, even to the Jews already in America.

Twentieth Century

In 1921 President Harding signed a law setting a quota on immigration. It stated that the annual immigration from a country could not exceed

three percent of the number of nationals from the same country already residing in America in 1910; it also stated that the total immigration from all countries could not exceed 357,000 annually. In 1924 another law reduced the quota to two percent of the 1890 statistics. This cut in half the total of immigrants permitted to enter the United States. The eastern Europeans were hit the hardest by this ruling. Our quota system continues, but it has since been amended to be less discriminatory. In 1965 the limit was set at twenty thousand people from any one country annually.

As the eastern European Jews were settling into American life, Jewish citizens of the United States were joining the military ranks to fight in World War I. Although forming only three percent of the total population, they actually contributed around five percent of America's total armed forces. A great many American Jews also fought for freedom against Franco in the Spanish Civil War.

When the Hitler years approached and rumors of Nazi persecutions spread to the United States, the Jews in this country set up agencies to help refugees. But one of the tragedies of the Holocaust was the seeming indifference on the part of the United States government. When it was still possible for European Jews to escape, the United States quota laws prohibited the immigration of more than a handful of them. Israel was not yet a Jewish state, so the refugees had no place to go. One of the problems was the failure of the rest of the free world to fully comprehend what was actually happening in Germany and Poland. Even the German citizens themselves refused to believe what was going on in the extermination camps.

After the war, when the actual horrors of Hitler's "final solution" were revealed, the general American public, Jew and Christian alike, realized the need for a national homeland where Jews would be safe. The Zionist movement gathered momentum and their dream became a reality on May 14, 1948, when the British gave up their mandate in Palestine.

Jews today in the United States enjoy more security than ever before, paralleled perhaps only by Spain's "golden age." The high value placed on education has resulted in a large percentage of Jews in the professions. Most Jews are middle class; some are extremely wealthy. Others are extremely poor. Jews, like all other groups, are found at every economic level. Recent studies suggest that New York City has at least 250,000 Jews living below the poverty line.

The Jewish population in this country is the highest in the world, but the six million Jews comprise only around three percent of our total population. Nevertheless, in spite of being a small minority, the Jews as a whole have had a tremendous influence on American culture and history.

Jews in the Civil Rights Movement

Social justice has always been an integral part of Judaism. The Jews' own history has also served to influence their attitudes toward civil rights. Long denied the basic rights of citizenship in other countries, the American Jews realize the importance of equality for all.

When the National Association for the Advancement of Colored People was founded in 1909, Rabbi Stephen Wise was among its original incorporators. He served the group for over forty years. In the earlier years many Jews served on the Board of Trustees of the NAACP, two were presidents, and others helped by raising financial support. In later years the Blacks themselves have taken complete charge of the movement and Jews have played only minor roles.

Before desegregation laws were passed in the South, Julius Rosenwald, a Jewish philanthropist and one of the original partners of Sears and Roebuck, donated a large part of his personal fortune towards improving schools for Blacks in the South. He believed that the only way of achieving equality was through education.

The Anti-Defamation League of B'nai B'rith, although originally formed to protect Jews from anti-Semitic discrimination, later turned its efforts towards protecting the rights of all minority groups.

When southern rabbis supported the 1954 Supreme Court desegregation decision, white citizens' groups like the Ku Klux Klan bombed a number of synagogues in Charlotte, Nashville, Jacksonville, Miami, Atlanta and in Gadsden, Alabama, but the Jews continued to speak out for civil rights. A great many Jewish people marched in the 1960's. Two of the three civil rights workers murdered in Mississippi during that time were Jewish.

In addition to those who gave of their time, money, and in some cases their lives, Jewish writers took up the cause of freedom and social justice with their pens.

Fragment from a Poem,
"Another Late Edition"

I saw the enemy, a seven-year-old boy.
I heard him screaming for his cooked
eyeballs.
I saw the granny blazing like a bundle of reeds,
heard the infant wailing in a winding-sheet of
flame
in a village of thatched huts
hit by napalm.

The stones hate us.
The eyes are bitter.
Every tree is out to strangle us.
The grass mistrusts us.
We are strangers here at a million bucks
a day. . . .

by Olga Cabral

ANTI-SEMITISM

The Jews who settled in America suffered discrimination from the beginning of their history in this country. In 1654 Peter Stuyvesant tried to have them banned from New Amsterdam. Their fight for equality continued for the next three hundred years. A federal law following the Constitution of 1789 established a *de jure* right to hold office for all, but some states still practiced discrimination on the basis of religion for many years afterwards. Enfranchisement was granted to Jews in New Hampshire as late as 1876.

That the Puritans of New England discriminated against the Jews, not allowing them to become citizens, is a paradox since their entire life style and values were patterned after Judaic teachings. The Hebrew Bible was quoted generously in the legal codes of the New England colonies. The Puritan churches were organized in much the same way that synagogues are organized, with the minister, believed to have no supernatural powers, being elected democratically just as rabbis are. The Sabbath lasted from sundown to sundown and the entire day was spent in prayer and religious contemplation. The first Thanksgiving was patterned after the Jewish harvest festival of Sukkot. Hebrew names were used for children and towns, such as Hebron, New Canaan and Lebanon.

At the age of twelve Cotton Mather began the study of Hebrew and the Talmud. He later wrote a six-volume history of the Jews. In order to graduate from Harvard, proficiency in reading the entire Old Testament in Hebrew was required. Until 1817 Harvard commencement ceremonies always included an oration in Hebrew. The Hebrew language was a required subject in New Haven's first public school. Ezra Stiles, Yale's fifth president, said that "Hebrew was essential to a gentleman's education" and that it would be shameful "for any Yale graduate to be entirely ignorant of the holy language when he got to heaven." Unfortunately it appears that the Puritans felt more kindly disposed towards the ancient Israelites than to their tangible contemporaries, for Jews were not very welcome in the New England colonies.

Gradually the Jews gained some rights under the law. Extreme anti-Semitism did not begin until the Civil War years. Rumors were started that Jews were trafficking between the North and South, making a profit on smuggled goods. General Grant's General Order No. 11 evicting all Jews from border areas was cancelled by President Lincoln, but the spark of prejudice had ignited into out-and-out anti-Semitism. One article in the Associated Press stated that "the

Jews in New Orleans and all the South ought to be exterminated. They run the blockade, and are always to be found at the bottom of every new villainy." Jews in the South were accused of counterfeiting Confederate money, dodging military service, causing inflation and creating shortages of goods.

In the early twentieth century books were published in the United States expounding the theory of the superiority of the Aryan and Nordic races. The Populists, a political party supported by the farmers, believed that the Jewish and English bankers had hatched a conspiracy against them. William Jennings Bryan, in his 1896 campaign speeches, linked the crucifixion with the betrayal of the farmer by the big money interests. In the 1920's anti-Semitism flourished in this country and Jews were barred from country clubs, jobs and neighborhoods. Universities set up quota systems limiting the number of Jews admitted. The Ku Klux Klan, first started in the Reconstruction years, was revived and aimed its hatred towards Blacks, Catholics and Jews. Local Nazi groups appeared all over the United States.

Help Wanted Women—Agencies

NATIONAL

EMPOYMENT EXCHANGE
30 Church St.,- 7th Floor
Hudson Terminal Building

"Specializing in Outstanding Personnel"

INTERVIEWS
Mon.-Fri., 9-2; Sat., 9-12
appointment for those now employed

Radio City—42nd St. Area

MULTIg.; kn. mineog.-address (Chr) $23
STENO, charge small office, to 27 years, (Christian) 5 day week...$20
STENO-Recept; to 28, nice appear.$20
DICT. Op. 2 yr. exp, pleasant off..$20
ASST. Bkpr., Mt. Vernon, (Chr)...$20
RECEP-Steno, monitor bd., (Chr)..$20
STENO, knowl. bkpg, (Chr)...$18-20
STENO: will teach switchbd, (Chr).$18
TYPIST-Clk, bright begin. consid.$70
STENO, knowl. bkpg;beg. cons (Prot)$17

Lower Manhattan Area

F. C. BKPr, 28-32, knowledge typing, West Side, (Chr), 5 day week....$30
SPANish-English Stenos.....$25-30
STENO, 23-27, engineering, small office, rapid, (Christian) future....$25
LEGAL Steno, 1 mo., (Chr) 5 day..$25
MONITor Board - Receptionist - Typist, steno help., 21-25, attrac., (Chr).$25
SWITCHboard-Typist-Receptionist, 24-28 yrs., single, (Chr).....to $25
EDIPHone-Swbd., to 30 yrs., (Chr).$23
STENO, recent shipping expr.....$23
ASST. Bkpr-Typist, 20-22 yrs, accounting future, (Christian).....$20-23
COMPTom, yng, exp;future (Chr) St. $90
STENO, 20-25, insurance, (Chr)....$22
JR. SECys-Stenos, excellent firms, bright begin. or expd., (Chr)...$18-21
STENO, statemt. typ; yng. 5d; (Prot).$20
STENO, expd. monitor board, (Chr).$20
STENO, to 23, insur. help., (Chr)..$20
STENO, expd. biller, (Christian)...$20
EDIPHone, to 28, exp, (Catholic)..$20
EDIPHone Operators, several openings, leading firms, (Christian).....$20
TYPIST, good at figures, (Chr).$18-20
ACCTS. Rec. Clerk, (Chr), 5 day wk.$18
ASST. Bkpr-Typist, (Christian)..$16-18
STENO, young, ediph. help; (Cathol).$17
STENO, machinery exp. pfd., (Chr).$16
TYPISt, good penman, young (Ch.).$15
BEGINeer Dictaphone Opr., (Chr)..$15

B'klyn-Queens-N. J. Area

STENO, 25-32, acctg. background pfd., 5 d. summer, Jersey City, (Chr).$125
STENO-Secy, 27-32, college, financial, Ridgewood, Bklyn, (Chr).....to $35
MOON Hop. Biller, (Chr) Essex Co..$25
ASST. Bkpr, Bensonhurst, (Catholic).$23
STENO-Asst. Bkpr, Jersey City....$22
CLERK-Typist, Bayonne, 5 day, convenient C. R. R. of N. J. (Chr).$18-22
LEGAL Steno, 2 years experience, downtown Brooklyn, (Christian).$20
JR. TYPist-Clerk, knowl. comptometer, future, Hoboken, 5 day, (Chr)..$18-20
ADDREssog. Op;Greenpoint, 5 day.$18
ASST. Bkkpr-Steno, (Chr) Jamaica..$18
TYPIST-Clerk, Astoria, (Chr)...to $18

After World War II when the American people saw the results of Hitler's extreme anti-Semitism, there was a general feeling of revulsion against Nazi teachings and anti-Semitism declined. But anti-Jewish feelings have not disappeared. A 1969 study by the Survey Research Center of the University of California showed that although one out of every three Americans is virtually free of anti-Semitic beliefs, one in three has a negative image of the Jews and the other third is indifferent to the problem of anti-Semitism. The study also showed that greater anti-Semitism existed among older people, and was typically low among college graduates.

The entire problem, one could reasonably assume, will disappear in time, as the nation is constantly achieving higher degrees of education. This unfortunately doesn't seem to be true. A Nazi group in Milwaukee has recently been organized and reports a growing membership. Rabbi Zev Segal of the Rabbinical Council of America in 1969 described "a new wave of anti-Semitism dressed in the garb of anti-Zionism." He further went on to say that "the classic anti-Semite has put on a new uniform more in keeping with modern times and the present situation. He refuses to be identified as an anti-Semite and declares fervently that he has no prejudice against Jews. Instead he has become an anti-Zionist."

Anti-Semitism is a topic that should be seriously discussed and dealt with. It is only by breaking down the barriers of hate and prejudice through education, that the golden age of America will be assured, not just for Jews but for all of us.

ISRAEL AND THE AMERICAN JEW

It would be difficult to adequately measure the importance of Israel to the American Jews. Part of the difficulty lies in the fact that American Jews are not a homogeneous group; some relate Jewishness to the religion, to others it is merely an ethnic background. Some do not relate to anything Jewish. But most Jews by any definition will acknowledge the importance of the continuation of Israel. One indicator of the importance of Israel to the American Jew would be the millions of dollars that flow into Israel for defense and humanitarian purposes. Another is the large number of Jewish American tourists who visit Israel each year.

The relationship of the American Jew with Israel is deep-rooted and nostalgic. The Jewish people left their homeland almost two thousand years ago and it ceased to exist politically until 1948. Nevertheless, the hope for an independent Jewish country in Palestine was never far from the thoughts and prayers of Jews everywhere.

The establishment of a national homeland for the Jews has had a significant effect on their own feelings towards their status as Jews. Until 1948, when Israel became a free state, the Jews as an ethnic group had no homeland like the other immigrants who came to America. They had been denied citizenship in the lands of the *diaspora*. A nation for the Jews has meant that they are no longer wanderers in exile. Israel's existence has also created a new image of the Jews as soldiers and farmers. It has been explained by one second generation Russian Jew that "until 1948 we were bastard Jews. The restoration of the Jewish nation has given us a new dignity. It is our duty to support this homeland because the dignity of the American Jew is dependent on the survival of Israel." The Jew is first and foremost a loyal American and finds support of Israel completely compatible with being a good American. In the minds of many American Jews it is an obligation to support Israel financially. This idea of financial responsibility is passed on from generation to generation even as the Jew becomes almost totally assimilated into American society. As Israel is dependent on American money for survival, so the American Jew is dependent on Israel for his self image and identity as a Jew.

One of the most profound significances of the establishment of the State of Israel, particularly to the more religious Jew,[9] has been the proof

9. Not all religious Jews agree, see page 55 of this guide, *The Hasidim*.

that God has not forgotten his covenant with Abraham, "for all the land that thou seest, to thee will I give it, and to thy seed forever. . . . And I will establish my covenant between me and thee and thy seed after thee, throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession: and I will be their God." (Genesis 13:15, 17:7-8.) This promise made to Abraham almost four thousand years ago for a land belonging to the Jews was without strings or provision. Two thousand years of Jewish exile culminated in the formation of the State of Israel in 1948. Israel also has a special significance to the non-religious Jew who has no religious identity as a Jew. The establishment of Israel has verified his ethnicity by giving him a homeland.

The impact of a national homeland on American Jews was also seen in another way. Before 1948, Jews were reticent about their Jewishness. They taught their children to be inconspicuous. Jewishness was something only reserved for home and synagogue. The years of persecution in other lands had taught the Jews not to set themselves apart. After 1948 the Jews felt a new pride in their ancient background. In 1965, the first Israel Independence Day parade in New York City took place, similar to the St. Patrick's Day parade of the Irish and the Columbus Day parade of the Italians. The existence of the Free State of Israel seems to have given the Jews a new psychological freedom to appear Jewish in public.

The American Jew's attitude toward Israel manifested itself very clearly in 1967. The Six Day War caused the Jews in this country to reassess their feelings about Israel, as for many in the twentieth century, America had become the Promised Land. Between 1948 and 1967, contributions from America flowed into Israel, but it was mainly for humanitarian purposes, used to help refugees, build roads and cultivate the land. After the 1967 war more money than ever before was sent to Israel for defense and that year the sale of Israeli bonds tripled the yearly average for the period from 1951 to 1966.

In addition to donations, an increased number of American Jews emigrated to Israel. Prior to 1967 only a tiny percentage of America's Jews went to Israel and most of these were either young Zionists who went to live the kibbutz life, or old people fulfilling a dream to return to the Promised Land. After 1967 a new group of middle aged successful business and professional people started to emigrate. However, as Israel has been experiencing tremendous economic problems with an inflation rate of forty percent a year in recent years, emigration to Israel has declined and even gone in the opposite direction. In 1974 twenty thousand Jews left Israel, a record figure, and most of them emigrated to the United States.

It would appear that tradition is on the decline among American Jews as they become more deeply assimilated into American society, and that religion, once such a cohesive factor throughout their long and turbulent history, is no longer necessary as a source of identity. This phenomenon also occurred in Israel itself where the vast majority of young Israelis are not religious by traditional standards because they are Jews by nationality. In the *diaspora* Jews needed their religion to keep their identity in a Gentile world. However, now that there is a physical country, it seems that the religious aspect of the Jewish heritage has lost much of its importance to some Jews.

One second generation Russian-Jewish American woman who went to Israel on vacation with her husband, had never considered herself at all religious or thought she had any special feelings towards Israel. When she disembarked from the plane and set foot on Israeli soil, she involuntarily said "Ich bin do," (in Yiddish, "I am here." or "I am home."). The link of the Jew throughout the world to Israel is so longstanding and so deep-rooted that it remains in the subconscious of even the most liberal Jew.

When I see the name of Israel high in print
The fences crumble in my flesh; I sink
Deep in a Western chair and rest my soul.
I look the stranger clear to the blue depths
Of his unclouded eye, I say my name
Aloud for the first time unconsciously.

Karl Shapiro
June, 1948

The draft of the statement, signed and approved by President Truman, officially recognizing the provisional government of Israel.

A Brief History of Israel: The Hebrews who settled in the land called Canaan, later called Palestine and now Israel, were led there by Abraham sometime between 1900 and 1300 B.C. Divided into twelve tribes, the Hebrews became a nation, and after a period of residence and slavery in Egypt, they established their own Kingdom of Israel under the rule of King Saul. This kingdom became very powerful under the rule of Israel's second king, David, who established his capital in Jerusalem. It was during the rule of David's son, Solomon, that the first Temple in Jerusalem was built. The Hebrews were distinguished by their belief in one God, while neighboring tribes, with whom they were almost constantly at war, believed in many gods.

The Kingdom of Israel remained united until Solomon's death around 930 B.C. At that time the ten tribes of the north split from the two southern tribes and formed a separate kingdom called Israel. The southern tribes of Benjamin and Judah formed the Kingdom of Judah with Jerusalem remaining its capital. It is from Judah that the ethnic group called the Jews are descended, because in 721 the Kingdom of Israel disappeared when it was conquered by the Assyrians. The independence of Judah ended in 586 B.C.

For the next 2500 years, except for a brief period of independence under the Maccabees from 145 to 63 B.C., Israel (Judah) was ruled by a succession of invaders — Assyrians, Babylonians, Persians, Alexander the Great, the Romans, the Arabs and the Turks, who ruled from 1517 until after World War I. It was during the Roman rule that most of the Jews fled from Palestine and settled in the *diaspora*.

Under the rule of the Ottoman Turks the Jews enjoyed some political and economic influence in many parts of the Ottoman Empire. They were allowed to practice their religion and were starting to think in terms of a return to the Promised Land. Many European Jews began to settle in Palestine; by 1880 there were about twenty-five thousand Jews living there. In 1897 a movement called Zionism, seeking to make Israel an independent Jewish state, developed in eastern Europe because of the oppression that Jews suffered in those countries. By 1941, eighty-five thousand Jews had returned to Palestine; at the same time the Arab population was growing and they started to protest the large Jewish influx.

The Jews trace their claim to the land of Israel to God's promise to Abraham to give Palestine to his heirs through Isaac, as well as to their two-thousand-year history in Israel as a sovereign nation and their continuous presence there. The Arabs, who also trace their lineage to Abraham through Ishmael who was Isaac's half brother, claim Israel on the basis of the Arab conquest in 600 and because of the fact that for over a thousand years Arabs formed the majority of the population. Today ten percent of Israel's population is Arab; Arabic and Hebrew together are the official national languages and all people, including Arabs and Christians, have equal civil status under the law.

When World War I started, Palestine was still ruled by the Turks, who sided with Germany

and Austria. When they lost the war, Palestine became a British mandate. In 1917, hoping to gain the support of the Jews in the war effort, the British issued the Balfour Declaration which stated that the British were in favor of a Jewish national homeland in Palestine as long as it did not violate the rights of non-Jews living there. After the war, more and more Jewish refugees were arriving and the Arabs felt threatened. They rejected the mandate and revolted against the Jews. For the next twenty years the Zionist movement gained in strength and, during Hitler's rise to power, large numbers of Jews settled in Israel. From 1936 to 1939, Arabs were in open conflict with the British, and in an effort to appease them, the British stopped Jewish immigration altogether for five years.

After World War II resistance movements began to emerge in Palestine and the British asked the U.N. to step in. In 1947 the U.N. General Assembly adopted a plan to divide Palestine into separate Jewish and Arab states, a plan which the Jews accepted but the Arabs rejected. Fighting broke out.

When the Jews proclaimed an independent State of Israel in May, 1948, the British withdrew and Palestinian Arabs joined with surrounding Arab nations to try to destroy the Jewish state, but they were defeated and Israelis gained some territory. Many of the Arabs who lived in the territory that became part of Israel fled and became refugees in surrounding countries.

Since 1948, the Israelis, whose population is approximately 3,000,000, and the Arabs have been struggling for possession of Israel, a land that is just slightly larger than Connecticut and Rhode Island together. War broke out in 1956, 1967 and 1973. Each time Israel has been the victor. U.N. efforts to establish cease fires have been semi-successful but guerilla warfare continues. The Arab countries refuse to recognize the Jewish state in Palestine, while Israel struggles for survival.

Zionism: Zionism, a movement dedicated to the establishment of a homeland for the Jews, is based on the unique history of the Jewish people as a religio-cultural group. Theodore Herzl is considered the father of Zionism, but almost seventy years before Herzl organized the first Zionist Congress in Basel in 1897, an American Jew named Mordecai Manuel Noah tried to establish a Jewish homeland in America.

Mordecai M. Noah

Noah, the son of a Revolutionary War soldier, was a flamboyant New York politician, newspaper editor and playwright. He became the first Jew to hold a high office in the American diplomatic corps when he was appointed Consul to Tunis. While in North Africa, Noah became concerned with the deplorable conditions of the Jews who lived there and he began to dream of a Jewish refuge where all could live a decent life. Palestine was out of the question because it was part of the unshakable Ottoman Empire. When Noah returned to America, he negotiated the purchase of 17,000 acres on Grand Island in the Niagara River near Buffalo. Although his concept was indeed visionary, Noah was somewhat eccentric and impractical. He declared himself "Governor and Judge of Israel" and issued an invitation to all the Jews of the world to come settle on the island that he named Ararat. In addition to the Jews, all the persecuted of the world were invited. Not a single Jew showed up for the dedication service on September 15, 1825, which for some unknown reason took place in an Episcopal church in Buffalo. Noah seemed unbothered by the lack of interest among his Jewish brothers and proceeded with

the parade and festivities for the benefit of the huge crowd of Christians that turned out. First came the Grand Marshal, then a brass band, followed by a military unit, a citizens' delegation, town officials and a corps of Army officers in full dress uniforms. The cortege ended inside the church where Ararat's cornerstone was displayed for dedication. It read:

Hear, O Israel, the Lord is Our God.
The Lord is One.
ARARAT
A city of Refuge for the Jews.
Founded by Mordecai Manuel Noah
In the month Tizri, 5586, Sept. 1825
and in the 50th year of American Independence.

After Noah delivered an address in which he described his Utopia, discussed the theory of the American Indians' descendancy from the Ten Lost Tribes of Israel, and called on Christians to show tolerance and good will towards Jews, the cornerstone was ceremoniously placed on the Episcopal altar. Everyone ignored Noah's entire settlement project. Nothing was ever erected on the island. The cornerstone lies in the Buffalo Historical Society, all that remains of his dream th t was realized 123 years later.

Theodore Herzl

Theodore Herzl, a Viennese playwright and journalist, while covering the Dreyfus affair in Paris, became so alarmed at Europe's increasing anti-Semitism, that he published a pamphlet entitled "*Der Judenstaat*" (The Jewish State) in which he stated that the Jews' only hope for survival was to have a country of their own. In 1897 Herzl organized the world's first Zionist Congress, attended by Jewish leaders from all over Europe. Herzl foresaw the approaching disaster for European Jewry and in his haste to found a Jewish national homeland, he toyed with the idea of Argentina and even the highlands of Uganda which the British government offered him in 1903. That the homeland should be located in the land of the Jews' ethnic origins is most logical. In 1917 when James Balfour agreed to establish a Jewish state in Palestine, Zionists from eastern Europe started to immigrate to the Promised Land in increasing numbers.

When the United States severely limited immigration quotas and the Holocaust of World War II was revealed, a national homeland for the Jews was even more urgently needed. Although the Balfour Declaration had recognized the right of the Jews to a homeland in Palestine through historical connections, and the Arab leadership at the time approved the declaration, the years between the World Wars brought increased hostilities between Jews and Arabs in Palestine. The Jews had to fight for their independence when the British Mandate ended in 1948 and Egyptian, Jordanian, Syrian, Lebanese, Iraqi and Saudi Arabian forces marched across Israel's borders.

Zionism took many forms in the early years. Some believed that the Jews' return to Israel would set the scene for the fulfillment of Biblical prophecy. Atheistic and agnostic Jews believed in a homeland for political reasons.

Some of the early Zionists were radicals who believed that all Jews, no matter where they were living, should return to Israel. Most American Jews who had long been prosperous here and were patriotic American citizens, had no intention of going to Israel. In addition, they feared that these radical Zionists would create anti-Semitism by raising the question of loyalty to America. In the years just preceding World War II the Zionist and anti-Zionist groups were in open conflict. After World War II ended and the entire world realized the necessity of a

country where Jews would be safe, the conflict subsided. American Jews gave Israel their full support.

Most Zionist groups in the U.S. are now engaged in raising financial support for Israel. The Hadassah, a women's Zionist organization founded by Henrietta Szold in 1912, is the largest volunteer organization in the world. It supports many educational and philanthropic institutions both in Israel and the United States.

On November 10, 1975, Zionism suffered a severe blow when the General Assembly of the United Nations adopted a resolution that branded Zionism a form of racism. This resolution, in itself a racist act, was adamantly opposed by the United States, which does not acknowledge or abide by it. The implications of the U.N. passing such an act are critical. Hopes for peace in the Middle East have been damaged severely, for the resolution has afforded the Arab nations a new basis for threatening the existence of a Jewish state in Israel. At the same time, Zionism, strongest in times of danger, has gained new support from western democracies that believe in the right of a group held together by a common past and cultural affinities to a homeland of their own.

This resolution has also given Russia a good excuse for limiting Jewish emigration to Israel, and has laid the groundwork for the emergence of anti-Semitism, making it somehow more respectable.

Zionism Censure Offends History

George F. Will —

Washington — In the mid-17th century, Oliver Cromwell contemplated exterminating the Irish and settling Ireland with Europe's persecuted Jews. Regarding the Irish, the plan appealed to Cromwell's passionate side. Regarding the Jews, the plan appealed to his common sense.

It acknowledged that the Jewish people were, indeed, a "people." Possessing a common past and culture, they lacked only land, which is not the essence of a nation. The Jews were a nation in need of a home.

More than 300 years later the Jewish people and the legitimacy of their nationalism, are under attack in the organization misleadingly named the United Nations. A U.N. committee has voted 70-29 to declare that Zionism is a form of racism. This move was sponsored by Arab regimes and was supported primarily by dictatorial regimes—China and Chile, the Soviet Union and Spain.

I refer to regimes, not nations, because given the nature of the regimes of U.N. members, there are very few nations — meaning people - represented there. The vote censuring Zionism was a vote by numerous regimes, representing nothing but themselves, against a single nation, Israel.

The U.N. majority of dictatorial regimes is guilty of many things, but not of sincerity. Those regimes know that Zionism, far from being racism, is an especially defensible form of nationalism.

Zionism—the word was first used publicly in 1892—is the belief that the Jewish people, having come this far through a uniquely hazardous history, deserve a common future. And it is the belief that a national homeland is important to that future.

Zionism appeals to Jews who believe that, since emancipation in the 19th century, a Jewish state is the only alternative to assimilation and loss of identity. Zionism also appeals to Jews who feel that they, like Italians and Germans and Americans and others, can more easily, more "naturally" achieve personal fulfillment in a nation state that embodies their common culture.

And Zionism is supported by many non-Zionist Jews who are not anti-Zionist, but who believe that Jews everywhere will be more secure, culturally and physically, if a Jewish state exists as an embodiment of cultural values, and as a potential refuge.

To call Zionism racism is to assert that Jews are held together, where they are held together, by "racial affinity," whatever that means. And it is to assert that Israel is an expression of racial, as opposed to cultural—and especially religious—cohesion. In fact, Israel is a religious state in somewhat the same sense that Spain, after a series of concordats with Rome, is a Catholic state. Every nation's laws are to some extent authoritative expressions of values, and Israel's laws are anchored in a particular religious expression of values.

Zionism, like the Italian Risorgimento, like German nationalism, like a lot of other things, is a product of the French Revolution, which injected into European history the idea of a people attaining true fulfillment only through a revived nation. Zionism became, as it were, self-conscious, acquiring a name, a literature, and a leadership, at the end of the 19th century, in the heyday of philosophic nationalism.

Zionism became a fighting faith in response to resurgent anti-Semitism (especially the Dreyfus affair) that was one manifestation of militant nationalism. Nationalists attacked Jews as "a nation within the nation."

The original Zionists completely assimilated the great obsession of the 19th century—nationalism. And today Israel is, arguably, the clearest example of cultural affinities, as opposed to racial principles or coercion, as the basis of national organization.

Most U.N. members are police regimes. Many of these regimes rule over ersatz nations. Many use their energies to pound together human elements that lack cultural affinities. To such regimes Israel, a real nation, is either unintelligible, or a reproach. Regimes resting on force are bound to find fault with the rich legitimizing sources of Israel's nationhood.

Israel became a nation after the U.N. was born. But in a sense Israel is one of the oldest nations (with Egypt and China) represented there. One hundred years hence, if historians bother to remember the U.N. at all, they may remember it as a mob of regimes representing force without legitimacy, all power and no authority, venting their rage against one of the new nations truly represented there.*

George F. Will, Trinity graduate and Washington-based conservative, taught political science before becoming a national writer in January, 1974.

* *Hartford Courant, page 10, November 4, 1975.*

Socio-Cultural Aspects of the Jewish Community

RELIGION

Before the arrival of the German Jews in 1840, most of the Jewish immigrants who had come to America were taken into the Orthodox Sephardic synagogues. Orthodoxy refers to the strict unchanging adherence to traditional Jewish liturgy and law, including the observance of all of the many *mitzvot* (duties) of historic Judaism.

As the members of the German Jewish community increased they felt a need to establish their own Ashkenazic synagogues. There was a great difference between the Sephardic and Ashkenazic service and the German Jews were not at home in the Sephardic synagogues. The arrival of one German rabbi in particular, a Reform Jewish leader named Isaac Mayer Wise, brought about a change in the Jewish religious community.

The basic tenet of Reform Judaism is that Judaism is a progressive religion that is ever changing and conforming to environmental circumstances. In 1857 Wise published a Reform prayer book that he felt would meet the needs of the American Jews. He hoped to unite all American Jews into one theology. In 1873 the Union of American Hebrew Congregations was formed to train Reform rabbis.

However, not all American Jews agreed with the lack of tradition in the Reform movement and a split developed between the Reform Jews and the Orthodox Sephardim who clung to tradition. Many of the German Jews did not accept the Reform interpretation. Those who favored the continuation of tradition, though identified as German because they had been educated in German, often came from Poland and Austria-Hungary. They had not gone through the same acculturation processes that the German Jews in Germany had undergone and were not yet ready to throw off their religious traditions. The Conservative movement of the late eighteen hundreds had great appeal to many of the immigrants from eastern Europe because it provided a means of retaining a Jewish identity while integrating into American society.

Historically Judaism has been a religion that stressed scholarship and Talmud study. The Hasidic movement of eastern Europe raised the status of the common people by de-emphasizing the importance of scholarship and by revitalizing all of the various folk ways of the religion in which all could participate. The Hasidim are always labelled ultra-orthodox, but in their case the term orthodox takes on a new meaning.

In addition to being a religion, Judaism is a collection of centuries of folk customs or tra-

dition. These folk customs provide the non-religious Jew with a link to his or her ethnic identity. Hanukkah, Passover, Purim and Sukkot are celebrated as folk holidays even though they have religious connotations. To the Orthodox Jew, all aspects of Judaism are essential and cannot be separated.

Orthodoxy: The Orthodox point of view is that the Torah is the divinely revealed law that God gave to the Hebrews, and the Talmud is the authoritative word of the rabbis and no extraneous factors can change this. This is the crucial concept of Orthodoxy, that man has no right to change laws that God Himself gave to Moses.

Orthodoxy in the United States is composed mainly of the eastern European Jews, their offspring, and the Sephardim. In 1898 the Orthodox Jewish Congregational Union was established by a Sephardic rabbi, Henry Pereira Mendes, and the following basic principles of Orthodoxy were set down:

> We believe in the divine revelation of the Bible. And we declare that the Prophets in no way discountenanced ceremonial duties but only condemned the personal life of those who observed ceremonial Law but disregarded the morals. Ceremonial Law is not optative, it is obligative. We affirm our adherence to the acknowledged codes of our Rabbis and the 13 principles of Maimonides. We believe . . . that we are to be united with our brethren of alien faiths in all that devolves upon men as citizens; but that religiously, i.e., in rights, ceremonies, ideals and doctrines, we are separate and must remain separate in accordance with the divine declaration, 'I have separated you from the nations, to be mine.' And further, to prevent misunderstanding concerning Judaism, we reaffirm our belief in the coming of the Messiah, and we protest against the admission of proselytes into the fold of Judaism without circumcision and immersion. We protest against the idea that we are merely a religious sect and maintain that we are a nation, though temporarily without a national home. Furthermore, that the restoration to Zion is the legitimate aspiration of scattered Israel, in no way conflicting with our loyalty to the land in which we dwell, or may dwell, at any time.

The Orthodox Jews interpret the Torah literally and their lives are centered around following every duty and law found therein. The duties begin as soon as the person opens his eyes in the morning and thanks God for restoring and refreshing his soul. As cleanliness is next to godliness, a ritual is made of washing the hands before meals. Before and after every meal a grace is said. Everything that an Orthodox Jew eats must be *Kosher* (correct according to law). The specific Kosher dietary laws are called the *Kashrut*. Meat must be properly slaughtered by a *shochet* under the conditions prescribed in the Talmud, a minimum of pain to the animal and the elimination of blood. The meat must also be free of disease and is usually well salted. Shellfish and pork are forbidden. Milk products are not to be served with meat products, nor are the same dishes to be used for both. Many Jews who keep Kosher are now using non-dairy creamers on the same table where meat is served. Keeping a Kosher home requires two sets of dishes, one for meat, one for dairy, and two special sets that are used only during Passover.

There are many outward symbols worn by Orthodox Jews. A fringed garment called a *Tzitzit* or *Arba Kanfot*, formerly worn exteriorly, is worn as an undergarment to remind the Jew that he is consecrated to serving God with his whole being. *Tefillin* are worn on the forehead and on the arm or hand during morning prayers, which must be recited before eating or working. In addition to the Tefillin, a prayer shawl or *Tallit* is worn during morning prayers which may be recited in private but it is preferable for the worshipper to go to the synagogue to meet with a *Minyan* of at least ten males over the age of thirteen. Prayers are recited three times a day in Hebrew, during which time the head must be covered. Before retiring, the observant Jew prays for peaceful and undisturbed

rest and repeats the *Shema*, "Hear O Israel, the Lord our God, the Lord is One."

Women do not usually participate in the religious services and are seated separately from the men in the synagogue. Their main duties are running a Kosher home and raising the children.

Contemporary American life poses new threats to Orthodox Judaism which has been outnumbered by the Reform and Conservative denominations. Studies have shown that there are less than one million Orthodox-affiliated Jews in America out of the six-million Jewish population of the United States. Approximately one million belong to Reform temples and a slightly higher number to Conservative synagogues.[10] Half the Jews in this country are not affiliated with any congregation.

Most of the Orthodox Jews, including the Hasidim, are found in large urban areas like New York City, Philadelphia, Boston, Chicago, and Los Angeles.

Reform Judaism: Due to various civil reforms in Germany in the eighteenth century and the resulting opportunity for acculturation, the Jewish population of that country dropped much of their *Yiddishkeit* (Jewish ways) and adopted the German language and way of life. A new interpretation of the Judaic religion was needed in order to keep pace with the new life style of Germany's prospering Jews.

Moses Mendelssohn is often called the father of the Reform movement in Germany. He was, however, a strict observer of the Mosaic laws and was not himself a reformer. But Mendelssohn did pave the way for the movement by advocating a secular education. A school for the secular education of Jewish children was founded in Berlin in 1778 by David Friedländer, a leader in the development of Reform Judaism.

From the late eighteenth century on in Germany and Holland a series of reforms were introduced into Judaism, including the use of German instead of Hebrew in the synagogue service. This attempt to conform to a more "Christianized" way of worship aroused a conflict between the Orthodox Jews and the new reformers. Orthodox rabbis even turned to the civil government to help them stamp out Reform Judaism by preferring charges against them. But the spirit of reform was in the air, both in religious and governmental matters and it continued to grow. By the mid 1800's the movement was well established and had spread to England as well. When the German immigrants brought their Reform Judaism to the United States, it was able to fully flourish.

Isaac M. Wise, (1818-1900)

As more and more German Jews came to America, they could no longer be absorbed by the Sephardic synagogues, and the rift between Orthodoxy and Reform Judaism increased. Distinguished German Reform rabbis arrived with the immigrants to help them establish their own temples. One such rabbi was Isaac Mayer Wise who is considered the father of the Reform movement in the United States. When he first arrived in 1846, Wise became rabbi of an Orthodox congregation in Albany, New York. When he started to modify the service along Reform

10. Membership in a particular congregation should not be equated with adherance to tradition or to a specific set of rituals.

lines, opposition arose, the congregation split, and a Reform temple was soon established. Eight years later, Wise moved to another Orthodox synagogue in Cincinnati and gradually introduced reforms there, this time without causing a schism. This congregation soon became one of the leading Reform temples in the United States. Wise went on to organize two Reform newspapers in English and German, and laid the foundation for the Hebrew Union College which is the main Reform seminary in this country.

Services in Reform temples resembled Protestant church services. Women were allowed to sit with the men and have since those early years achieved total equality. Organs were introduced, Hebrew was replaced by English and mixed choirs of men and women were formed. Men were no longer obliged to cover their heads in the synagogue.

The basic belief of Reform Judaism is that, while the moral doctrines of the Torah are divinely given, the ritual laws are man made. Reform Jews, therefore, disregard most, if not all, of the *Mitzvot*. Judaism has become a code of ethics rather than a religion in the traditional sense of the word.

One of the main departures in theology from Orthodoxy is the statement that "the belief in bodily resurrection has no religious foundation." Jews have traditionally believed that our physical bodies will be resurrected. This belief accounts for the fact that Orthodox Jews do not permit autopsies or organ transplants or any other kind of mutilation of the body.

An even more liberal offspring of Reform Judaism, called Ethical Culture, was developed by Felix Adler in 1876 at New York City. Adler said that Christian ethics and the moral teachings of Jesus had supplanted the Torah and that a new philosophy based on these teachings should be formed that would dispense with the other teachings of the Gospels as well as with Judaism. The Ethical Culture emphasized the fact that the question of the existence of God was only secondary, that the chief aim of life was a lofty ethical philosophy, and that man's divine nature could be exposed through ethical conduct. The Ethical Culture is not considered a Jewish denomination and does not adhere to Judaism, even though the founder and many members are Jewish.

Reform's liberal platform aroused a negative reaction from many Jews who believed that Judaism indeed needed to change somewhat to conform to a new environment, but who also believed that the total disregard of tradition and ritual would endanger the entire Jewish identity.

Conservative Judaism: One of the most outspoken opponents of Reform Judaism was Isaac Leeser, a German rabbi of the old Sephardic synagogue in Philadelphia. In an effort to develop a conservative form of Judaism that was flexible and yet loyal to authentic traditions, Leeser and his successor, Sabato Morais, founded the Jewish Theological Seminary Association in 1885. Eleven synagogues signed the original Conservative charter but the movement had only a few supporters and by 1900 six out of the eleven had gone over to Reform. Then something happened to change the tide for the Conservative cause—the great eastern European migrations.

The eastern European Jews faced many problems that their earlier co-religionists had not experienced. They came in huge numbers from the closed society of the *shtetl* and faced the dilemma of having to choose between the disciplined life of Orthodoxy on the one hand, or the almost total rejection of their Jewish identity as they perceived it. To be Orthodox would have meant being cut off from the mainstream of American culture, and these new immigrants were anxious to assimilate. Yet, Reform Judaism did not offer much in terms of the traditions that they had left behind in eastern Europe. German Jews did not have this problem because they were German by culture; being a Reform German Jew was much like being a German Lutheran. But the eastern European Jew was Jewish by culture and if his *Yiddishkeit* disappeared, there would be nothing left as a basis of identity. This was the fate of many of the immigrants. In order to meet the challenge faced by

the immigrants, rejection of tradition and the subsequent loss of faith and identity, Cyrus Adler decided to try to revive Conservatism. The Jewish Theological Seminary was restored and in 1913 another Conservative organization was established called the United Synagogue of America. Conservatism is based on the premise that Judaism is the development of a divine revelation throughout a changing human history. Therefore, Judaism must also change vis-à-vis the dominant society, but must still maintain certain basic Torah laws. Conservatism is, therefore, still in the process of changing.

This flexible, middle-of-the-road brand of Judaism appealed to the new immigrants, as it offered them the chance to be Jewish in the home and synagogue, and American in public. Many Conservative Jews keep Kosher at home, but eat *Trefah* (non-Kosher foods) out.

One of the most disruptive forces in American Orthodoxy has been the change in women's status. Conservatism offers women a chance, not only to sit with the men, but to also participate actively in the service. Although in most Conservative congregations women still do not read from the Torah, there is a growing trend to permit them to do so.

The woman plays a vital role in the preservation of folk customs and religion in Western culture, so it is reasonable to assume that the equality Conservatism offers to women will be an important factor in the continuation of the Jewish religion in this country.

In talking with various people during this study, several different reasons for joining a Conservative synagogue have emerged. One woman, highly educated and independent, feels that she has as good a knowledge of the Torah and of Hebrew as any man, and, therefore, should be allowed to participate in the service. At the same time, she understands the importance of continuing the traditions and customs that are an essential part of her culture.

Another man indicated that he joined a Conservative synagogue because he needed to practice the religious traditions as well as the ethics for his own peace of mind. This was his own contribution to the perpetuation of Judaism. Others stated that they attend the synagogue closest to their home and that it makes no difference if it is Reform or Conservative.

One woman, a second-generation Russian Jew, explained the progression from the Orthodox congregation of her parents to the Reform temple they now attend:

> My parents and those of my husband, who came from a small village in Russia, were Orthodox. We kept Kosher when I was small, but gradually the Kosher eating habits were discarded when we were outside the home. After my husband and I were married we never kept a Kosher home at all and we joined a Conservative synagogue because it was more to our taste than an Orthodox one. When we moved to another city, we joined a Reform temple because most of our friends belonged and it was more convenient. We celebrate Passover and go to the temple on the High Holy Days, but I stopped lighting the Sabbath candles as soon as our youngest son became Bar Mitzvah.

Many third-generation Jews feel a need for a Jewish identity that would be endangered by the loss of traditionalism, and are turning to Conservatism. There is also a growing trend in Reform temples to return to a more conservative approach, thus lessening the gap between the two denominations. Reform synagogues are opening all-day Jewish schools of their own, and the use of Hebrew in worship services is reappearing.

The Reconstructionists: The Conservative movement has given birth to an offspring that, because of its liberal theology, cannot be identified with the Conservative denomination. Started by Mordecai Kaplan in the 1930's, Reconstructionism was built on two main principles: one, that Judaism is a civilization, not just a religion, and, two, that the survival of Judaism is contingent upon its continuous reassessment of the religion in terms of the here and now. The Jews were unique, said Kaplan, in making ethical conduct

an essential part of their national ethos. The prophets made ethical behavior a condition for the nation's corporate existence, and the teaching of ethical values to others was Israel's great mission to the rest of the world. Historically the Jews believed in and practiced ethics because it was a God-given commandment. In the twentieth century, say the Reconstructionists, man is finding it increasingly difficult to believe in a personal supernatural being who looks down from above and judges each human heart. Therefore, man needs to re-define his motivations and his perception of God.

When a Reconstructionist Sabbath prayer book which included modified versions of traditional prayers and new liturgical material was published in 1945, Kaplan was excommunicated by one organization of Orthodox rabbis. In 1954 he founded the Federation of Reconstructionist Congregations and Fellowships, which drew considerable membership. There is now a Reconstructionist Rabbinical College in Philadelphia, associated with Temple University, and there are several Reconstructionist fellowships throughout the country that conduct services in which creativity and experimentation are stressed.

. . . . . .

MAGIC AND SUPERSTITION

When discussing superstition, it is important to remember that it is often difficult to exactly distinguish between superstitious beliefs and religion. The belief in supernatural beings and demons is as old as Judaism itself. Certainly magic and folk practices associated with such beliefs were not unique to the Jews. Every culture developed its own set of superstitious beliefs and folk customs. The ancient Jewish folk beliefs were a combination of contemporary secular customs of their cultural environment and biblical teachings. Some of these folk beliefs and customs were sanctioned by the rabbis and gradually became religious tradition.

> With regard to superstitious use of charms, talismans and incantations the sages had one general rule: if it is used as a practical cure or remedy, it is permissible, but if that is not the intention, it is forbidden.
>
> The Talmud Shabbat 67a

Jewish mystics placed great emphasis on the powers of the God of Israel. The use of amulets to protect against the powers of evil was widespread and became traditional in some cases.

Almost every people has had uneasy ideas of demons or spirits that operate through the "evil eye." Jewish mothers were no different from non-Jewish mothers in their desire to protect their children from the evil eye. The phrase *kene hora*, meaning "against the evil eye," was uttered frequently to ward off evil spirits. *Kene hora* was always said immediately after a compliment was given. This meant that the compliments were genuine and were not given in envy, for it was believed that the evil eye was caused by jealousy. In order to protect a child from the evil eye, Jewish mothers would often tie a red ribbon on the crib, or put salt and a crumb into a child's pocket to placate any goblin that might come along.

The Sephardic women in particular adopted many of the folk customs concerning the spirit world of the surrounding culture. Wise old women who were summoned to help cure the sick were called *tias* or aunties. The *tia* concocted

various herbal teas, chanted incantations, and helped ward off the evil spirits. According to legend, a barren woman could be cured by eating sugar from the Rosh Hashanah table. Oregano tea cured insomnia or fear. The evil eye could be dealt with by casting cloves of garlic into a fire, or throwing salt into the air while offering chants in the names of Abraham, Isaac and Jacob. A child's room was strung sometimes with a garland of garlic. Maimonides claimed that spit was effective against the evil eye.

As the world became more sophisticated, the belief in evil spirits or demons decreased. However, there are certain customs related to such beliefs that have continued among the Jews. The term "God forbid" (*Chas vesholem* in Yiddish) is still repeated to ward off any evil spirit or undesired happenstance. "Be careful, or you'll fall and break a leg, God forbid." Someone once said that you can tell a Jew by how he answers the question, "How are you." If he says "Fine," or "Couldn't be better," he is not a Jew. It is an old belief that evil spirits were attracted by good luck or good health. The typical reply was "Not bad," or "So, so."

Other customs that continued until fairly recent times were associated with death, such as covering the mirrors in a home after a funeral to prevent the ghost of the dead from snatching away one's soul from the image in the mirror. Many times the name of a person near death was changed in an effort to deceive the spirits and save the life. Yankel, which is the Yiddish equivalent of John Doe, was the name commonly adopted by the dying person.

****

When an Israeli plane leaves New York, the pilot greets the passengers with these words: "Sholom aleichem, ladies and gentlemen, and welcome to El Al airlines. I am your pilot, Yankel Mandelbaum, wishing you a happy trip which we certainly expect to have, God willing. And if by some remote chance we do run into trouble, God forbid, do not panic, keep calm. Your life belt is under your seat, God willing. Wear it in the best of health.

Exorcism became one form of Jewish magic in the sixteenth century, after the Kabbalists launched the idea of the transmigration of souls.[11] There were two types of Jewish magicians: the folk magician who was a person dealing with therapeutic cures, love potions and charms; and the male scholar who dealt with words and texts used in amulets. The latter was called on for exorcism. This man had to be morally blameless, and a skilled mystic.

In Jewish folklore, the *Dybbuk* was the soul of one wandering in limbo to atone for his sins, which sought refuge in the body of a living person. Possession by a Dybbuk usually lasted only until the deceased person's sins were atoned for by a good deed by the Dybbuk. It then left voluntarily. Exorcism was needed only if the Dybbuk was evil, or if it refused to leave after performing a good deed. A formal procedure was followed by the mystic to cast out the Dybbuk. Once accomplished, the victim then had to wear an amulet to prevent repossession.

A magical symbol that was common in Jewish folklore is the hand or *Hamsa*, symbolic of the intervention of the universe in human history. The Hamsa is still popular today in the Middle East. It usually appears with palm outward, all five fingers extended pointing to the heavens. It was used to banish the forces of evil. It is said that when a husband or wife "gave the evil eye"

---

11. The *Kabbalah* refers to the esoteric and mystical teachings of Judaism, including ideas of cosmology, angelology and magic. The Kabbalists believed that every aspect of Judaism has a symbolic mysticism surrounding it and they were constantly trying to interpret the symbols. The Kabbalists were most active from Talmudic times through medieval times, trying to manipulate the physical and spiritual worlds through the medium of the sacred names of God and of angels. They adapted many of the customs of the surrounding environment to include in their own "white magic." The activities of these Kabbalists in part attributed to the Christians' accusations that the Jews were sorcerers who caused much grief and bloodshed.

to his or her spouse, the victim would merely raise a hand, palm outward, say the word "hamesh" (five) and the evil eye would be removed.

The study of folk beliefs of any culture is fascinating, particularly when they are so intertwined with religious customs. In the case of the Jewish religion, though often denied or disapproved of, traditions in superstition and magic constitute an interesting aspect of this multifaceted heritage.

The Hamsa

THE SYNAGOGUE

Before the first Temple was built by King Solomon, Jews worshiped before the "Ark of the Covenant," which housed the scrolls of Moses' laws. The ark was kept in a tent or tabernacle and a special hereditary priesthood officiated during the worship rituals. When the Temple was build in Jerusalem, the ark found a permanent home.

After the Babylonians destroyed the Temple and sent thousands of Jews as slaves to Babylon, they continued to observe their religion but in a different manner. They met in one another's homes to study the law, sing songs, observe traditions and pray. Jewish worship took on an entirely different aspect, from one of ritual to one of study.

When the Hebrews returned to Jerusalem, they rebuilt the Temple, but continued to gather in order to study the Torah, so special meeting places were built throughout Palestine. The word *synagog* in classical Greek means an assembly place.

Each synagogue had its own set of Torah scrolls, kept in a niche in the east wall of the building. A lamp was kept burning at all times in front of the ark that contained the scrolls. No special priesthood was required. Community leaders bore the responsibility of supervising the affairs of the synagogue. These leaders, elected by the community, were called *Parnas* or *Gabbai*, and their orders were carried out by the *Shammas*, a sort of caretaker.

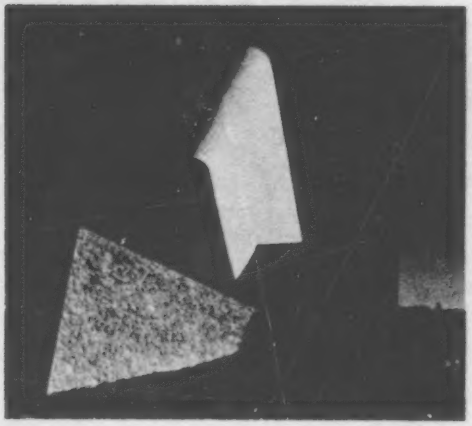
The synagogue soon became the nucleus of each community, serving as a facility for worship, Talmudic study, education, social affairs and as a shelter for strangers. In the middle ages it became customary to perform marriage ceremonies and funeral services in the synagogue courtyard.

Services were coordinated by a *Hazzan*, a functionary who decided who should read from the Torah; and a *Cantor*, who chanted the prayers. Gradually the Hazzan took over the duties of the Cantor and in time the two offices merged. Today the terms are used synonymously. In 1975, America's first woman Cantor received her diploma from the Hebrew Union College of Sacred Music.

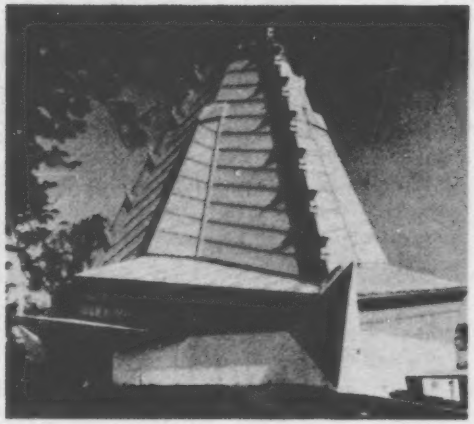
In the United States the synagogue has continued to be a very important part of Jewish community life. As times have changed, the synagogue has had to expand to keep pace with these changes. Facilities were needed in order to teach Hebrew to the children and to provide them with a Jewish education, so classrooms were added and became an important part of the structure. In the twentieth century social halls, gyms and nurseries were added to provide any service that might be needed by the community.

Synagogues are independent institutions formed by a voluntary association of members, usually incorporated as a religious body. Each has its own by-laws, officers and procedures for raising funds.

Architecturally the structures represent all different forms, from classical or Gothic to the ultra-modern. Whatever the style of architecture, all synagogues display a *Magen David*, the six-sided star that has been the symbol of Judaism



Temple Mt. Sinai
El Paso, Texas
1962. Sidney Eisenstat



Beth Shalom, Elkins Park, Pa.
1959. Frank Loyd Wright

for centuries. The facade is usually inscribed with the name of the congregation, and may sometimes display the two tables of Moses' law.

The Rabbi: The rabbi, teacher-scholar, is the religious leader of the Jewish community, devoting much or all of his time to serve the needs of his congregation. Although most of the synagogues in the United States have full-time rabbis, there are some, especially in small towns, that can't afford to hire a full-time rabbi. In order to conduct a worship service, there need be only a *minyan* (ten qualified Jews over the age of thirteen); the rabbi has no sacramental or intermediary function and so is not essential to services.

Just as there are synagogues without rabbis, there are also a great many rabbis without synagogues. An ordained rabbi may teach at a university or seminary, administer Hillel foundations on college campuses, or work for a national Jewish organization. Many rabbis work in totally unrelated fields, but may be called on to perform ceremonies such as a marriage or funeral.

There are eight seminaries for training rabbis in the United States affiliated with the three main denominations, as well as a Reconstructionist seminary in Philadelphia. After graduation from college, a rabbinical student attends seminary, usually for five years of intensive study. Orthodox synagogues may accept students with an equivalent advanced *Yeshiva* education. A Yeshiva is a Hebrew school where Talmudic studies are stressed.

Although a few women now attend seminaries, there were no women rabbis until 1972, when Sally J. Priesand became the first woman rabbi in the history of Judaism. As women achieve more and more equality in the synagogue, there is every reason to expect this trend to continue.

The Service: The form of the worship service does not vary appreciably in Orthodox practice. However, in Reform and Conservative groups it may vary from synagogue to synagogue. In Reform and most Conservative services men and women sit together. There may be organ music and sometimes a mixed choir. Reform men usu-

ally do not wear the traditional *Yarmulke* or *Tallit*. In Orthodox synagogues instrumental music is not permitted on the Sabbath or Holy Days and the sexes are seated in separate areas. The one tradition that remains the same in all services is the central prayer, the *Shema*, "Hear O Israel, the Lord our God, the Lord is One."

During the Friday evening Sabbath service in Reform synagogues, there are Scriptural and responsive readings, prayers, songs and a sermon.

In the sanctuary, usually on the eastern wall, is a door or curtain behind which is the ark. Instructions for housing the Torah were given to Moses: "And thou shalt make a veil of blue and purple, and scarlet and fine twined linen . . . and the veil shall divide unto you between the holy place and the most holy . . ." (Exodus 26:31-34.)

During the service the curtain is drawn aside and the Torah scrolls are exposed. Each is covered with a cloth and has a silver crown with bells on one end of each of the rollers. Each week at the Sabbath service the Torah is read, and the congregation stands as the Torah is removed for the reading. The last reading of the year is a special day of rejoicing called the *Simhath Torah*.

In traditional synagogues the Torah reading is chanted in an ancient melody that has been preserved through a special note system called "trope," which are symbols written above and below the Hebrew words. Each symbol has a musical value. The trope, however, do not appear on the Torah scroll, so must be memorized from another source. A pointer or *Yad* is used by the reader so he will not lose his place or touch the Torah.

The Torah scrolls, prepared by specially trained scribes called *Soferim*, are hand-written on Kosher parchment, and although there are a few scribes in the United States, most scrolls now come from Israel.

Torah scrolls and Yad

YIDDISH

The Ashkenazim produced their own unique language, just as the Sephardim had developed *Ladino* or *Judesmo*. Yiddish derived from four main elements: Hebrew, Slavic, Loez (a Jewish version of Old French and Old Italian), and medieval Germanic dialects that supply about eighty-five percent of the vocabulary. The Jews who had settled in Charlemagne's empire developed a vernacular that was a mixture of Loez and Hebrew. The Jews of central Europe continued to use Hebrew in prayers, religious ceremonies and when reading the Torah, but

they spoke their own vernacular. This vernacular was written using Hebrew letters, from right to left.

During the pogroms of the First Crusade at the end of the eleventh century, the Jews fled from France and the Rhineland to southern Germany, Austria and northern Italy. There and in eastern Europe where the Jews settled in the fifteenth century, many Slavic words and expressions of local origin were incorporated. Yiddish flourished in the *ghetto* and *shtetl* environment of Europe and became the expression of the Jewish soul and culture.

Many people considered Yiddish, linguistically speaking, a vulgar tongue, the barbarous language of the ghetto. It was not understood at all by the Sephardim, was ridiculed by the sophisticated German Jews, and has been rejected by Hebraists in the *diaspora* and in Israel, where Hebrew is the official language. Second and third generation American Jews have regarded Yiddish as reminiscent of a medieval religion and considered it un-American. However, in recent years there has been a renewed interest in the Yiddish language and culture. To the eastern European Jewish immigrants, Yiddish was an essential part of their Jewishness; it was the "language whose precious jewels are undried, uncongealed Jewish tears." (I. L. Peretz)

A distinctive Yiddish literature grew out of the medieval Jewish ghetto. Great centers of Yiddish culture sprang up in eastern Europe in the fifteenth century and later in the United States when the eastern European Jews imported their "Yiddishkeit" to New York City. After World War I, New York City became the most important Yiddish literary center in the world, and the Yivo Institute for Jewish Research was founded there to preserve and disseminate Yiddish literature.

Much of this literature deals humorously with contemporary Jewish situations. The short story, anecdote and joke are prevalent. The Jewish philosophy of life is summed up in Yiddish proverbs and epigrams:

Better ruined ten times than dead once.
Man strives and God laughs.
God gives food to the rich and a good appetite to the poor.
A fool grows without rain.
If God were living on earth, people would break His windows.
A job is fine but it interferes with your time.
God loves the poor and helps the rich.
Fools generally have pretty wives.

Sholom Aleichem

Yiddish writers like Sholem Asch, I.J. Singer, I.B. Singer, and Sholom Aleichem have become very popular in the United States. Sholom Aleichem, the pen name of Solomon Rabinowitz, wrote a series of short stories about a laughable character named Tevye, who became known to the world through the film *Fiddler on the Roof*.

Music was an effective expression of the Yiddish culture. Folksongs are emotional, tender, distinctive and often humorous. Even the most joyful Yiddish songs are in a minor key.

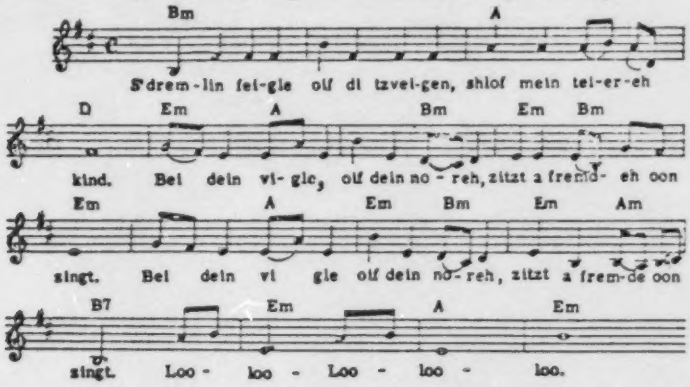
Many Yiddish songs were born in World War II ghettos.

* * * * * * * * * *

In Tel Aviv on a street corner a mother was talking loudly to her son in Yiddish. The boy kept answering her in Hebrew. Each time the mother said, "No, Yankel, answer me in Yiddish." A passerby who overheard said, "Lady, why do you insist that the boy talk Yiddish instead of Hebrew?" She replied, "Because I don't want him to forget he is a Jew."

S'DREMLIN FEIGLE

Words and Music by Leah Rudnitzky

In Nazi occupied Poland, the Germans herded hundreds of thousands of Jews into ghettos. People sing under any conditions, and the Jews in the ghettos were no exception. They sang of their sorrow and their suffering and of their hope for freedom. This is one of the many songs that came out of the ghettos in Poland. It is a haunting lull-a-bye sung by a young woman to a child that is not her own. She has seen both its parents slaughtered by the Nazis, but she continues to sing it to sleep.[12]

Bm A
S'drem-lin fei-gle oif di tzvei-gen, shlof mein tei-er-eh
D Em A Bm Em Bm
kind. Bei dein vi-gle, oif dein no-reh, zitzt a fremd-eh oon
Em A Em Bm Em Am
zingt. Bei dein vi gle oif dein no-reh, zitzt a frem-de oon
B7 Em A Em
zingt. Loo - loo - Loo - loo - loo.

S'iz dein vigle voo geshtanen,
Oisgeflochten foon glick.
Oon dein mameh, oi dein mameh,
Koomt shoin kayn-mol nit tzurik.
Lu - lu . . .

Ch'ob gezehn dein taten loifen,
Oonter hogel foon shtain.
Iber felder iz gefloigen,
Zein far-yosemter gebain.
Lu - lu . . .

Translation

Birds are dozing on the branches,
Sleep my dear little one.
At your crib on an old wooden bench,
A stranger sings to you.

There was a time when your crib
Was woven out of happiness.
But now your mother, oh, your mother,
Will never return.

I have seen your father running,
Under a hail of stones.
And his far and lonely wail
Flew over the fields.

12. All of the songs appearing in this curriculum guide are reprinted courtesy of *Sing Out*, The Folk Song Magazine, Oak Publ., New York.

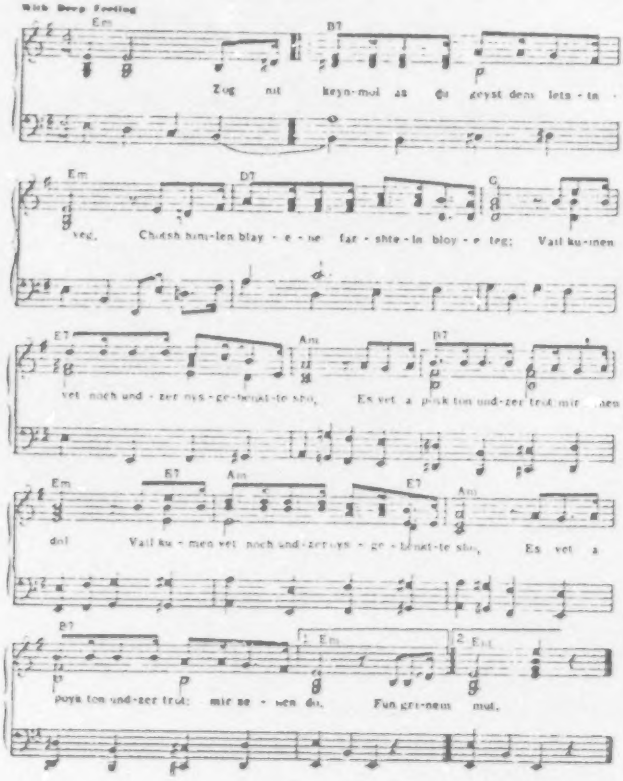
ZOG NIT KEYNMOL

We Survive!

Text by Hirsh Glik

English text by Ruth Rubin

Arrangement by Robert DeCormier

Hirsh Glik, poet and partisan, was born in Vilna in 1920. During the German occupation, while confined to the concentration camp *Vayse Vake*, he wrote several poems which won him a prize from the Vilna Ghetto. In 1943, all the Jews in *Vayse Vake* were brought to the Vilna Ghetto and Glik joined the partisans. At that time, inspired by the Warsaw Ghetto Uprising, he wrote this song. It was immediately chosen as the official hymn of the Jewish underground Partisan brigades. When the ghetto was liquidated, Glik was caught by the Gestapo and sent to a concentration camp in Esthonia. During the Red Army's offensive in the Baltic area, Glik escaped from the camp to nearby woods, where he died fighting the Germans.

With Deep Feeling
Em
B7
Zog nit keyn-mol az du geyst dem letz-ten
veg, Chotsh him-len blay-e-ne far-shte-ln bloy-e teg; Vail ku-men
vet noch und-zer nys-ge-brat-te sho, Es vet a poyk ton und-zer trot mir
Am
E7
dol Vail ku-men vet noch und-zer nys-ge-brat-te sho, Es vet a
poyk ton und-zer trot: mir ze-nen do, Fun gri-nem mut.
1. Em
2. Em

Zog nit keynmol az du geyst dem letstn veg,
Chotsh himlen blayene farshteln bloye teg;
Kumen vet noch undzer oysgebenkte sho,
S'vet a poyk ton undzer trot – mir zaynen do!

Fun grinem palmen-land biz vaytn land fun shney,
Mir kumen on mit undzer payn, mit undzer vey,
Un vu gefaln s'iz a shprits fun undzer blut,
Shprotsn vet dort undzer gvure undzer mut.

S'vet di morgn-zun bagildn undz dem haynt,
Un der nechtn vet farshvindn mitn faynt,
Nor oyb farzamen vet di zun un der kayor –
Vi a parol zol geyn dos lid fun dor tsu dor.

Dos lid geshribn iz mit blut un nit mit blay,
S'iz nit kayn lidl fun a foygl oyf der fray,
Dos hot a folk tsvishn falndike vent
Dos lid gezungen mit naganes in di hent.

To zog nit keynmol az du geyst dem letstn veg,
Chotsh himlen blayene farshteln bloye teg,
Kumen vet noch unzer oysgebenkte sho –
S'vet a poyk ton undzer trot – mir zaynen do!

Translation

We must never lose our courage in the fight,
Though skies of lead turn days of sunshine into night,
Because the hour for which we've yearned will yet arrive,
And our marching steps will thunder: we survive!

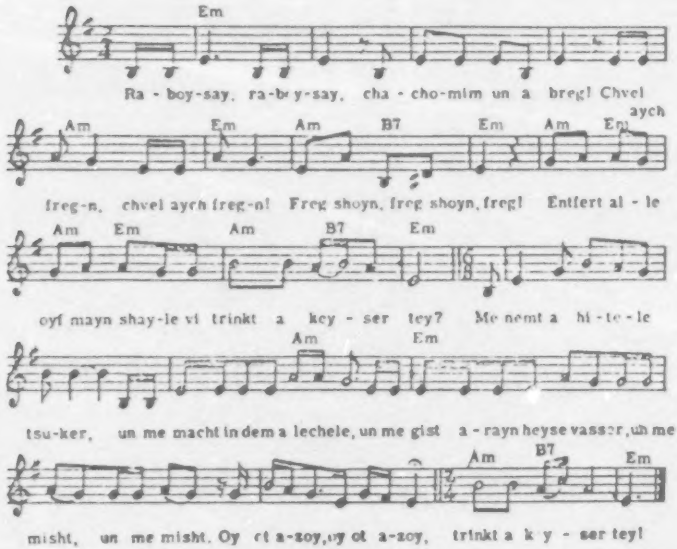
From land of palm trees to the land of distant snow,
We have come with our deep sorrow and our woe,
And everywhere our blood was innocently shed,
Our fighting spirits will again avenge the dead.

The golden rays of morning sun will dry our tears,
Dispelling bitter agony of yesteryears.
But if the sun and dawn with us will be delayed,
Let this song ring out to you, the call instead.

Not lead but blood inscribed this song which now we sing,
It's not a caroling of birds upon the wing,
But a people midst the crashing fires of hell,
Sang this song and fought courageous till it fell!

So we must never lose our courage in the fight,
Though skies of lead turn days of sunshine into night,
Because the hour for which we've yearned will yet arrive,
And our marching steps will thunder:
we survive!

VI AZOY TRINKT A KEYSER TEY?
(How Does A Czar Drink Tea?)

Much of the folklore of 19th century Russia dealt with the satiric attitudes on the part of the peasants towards the mysteries of the private life of Royalty. Out of that heritage of Yiddish humor comes this folk song.

Em
Ra - boy-say, ra-boy-say, cha - cho-mim un a breg! Chvel
Am Em Am B7 Em Am Em aych
freg-n, chvel aych freg-n! Freg shoyn, freg shoyn, freg! Entfert al - le
Am Em Am B7 Em
oyf mayn shay-le vi trinkt a key - ser tey? Me nemt a hi - te - le
Am Em
tsu-ker, un me macht in dem a lechele, un me gist a - rayn heyse vasser, un me
Am B7 Em
misht, un me misht. Oy vi a-zoy, oy vi a-zoy, trinkt a key - ser tey!

2. Raboysay, raboysay,
Chachomim un a breg!
Chvel aych fregn, chvel aych fregn!
Freg shoyn, freg shoyn, freg!
Ettfert alle oyf mayn shayle:
Vi est a keyser bulbes?
Me shtelt avek a vant mit puter,
Un a soldatl mit a harmatl
Shist durch di puter mit a heyser bulbe,
Un treft dem keyser glaych in moyl arayn.
Oy, ot azoy, oy, ot azoy
Est a keyser bulbes.

3. Raboysay, raboysay,
Chachomim un a breg!
Chvel aych fregn, chvel aych fregn!
Freg shoyn, freg shoyn, freg!
Entfert alle oyf mayn shayle:
Vi shluft a keyser bay nacht?
Me shitt un a fuln cheyder mit feydern,
Un me shlaydert arayn ahintsu dem keyser,
Un dray rutes soldatn shteyen un shrayen:
Sha! Sha! SHA!
Oy, ot azoy, oy, ot azoy,
Shluft a keyser bay nacht!

1. Masters, masters, sages beyond compare,
I want to ask a question. Go ahead and ask.
All of you answer my question: How does a czar drink tea?
You take a loaf of sugar and you make a hole in it,
And you pour in it hot water, and you mix and you mix,
And that's the way a czar drinks tea!

2. (Same as 1st) up to:

How does a czar eat potatoes?
You raise up a wall of butter,
And a soldier with a cannon
Shoots a hot potato through the butter
And right into the mouth of the czar.
And that's the way a czar eats potatoes!

3. (Same as 1st and 2nd) up to:

How does a czar sleep at night?
You fill his bedroom full of feathers
And you throw the czar into it,
And three divisions of soldiers stand outside and yell:
Sha! Sha! SHA!
And that's the way a czar sleeps at night.

A Short Glossary of Commonly Used Yiddish Words*

There are many Yiddish words that have been incorporated into our own American English. They are heard mostly in the urban areas, but American television and literature, dotted with Yiddish expressions, is rapidly making the vocabulary accessible to all. It has been quoted that Webster's Unabridged Dictionary contains 500 Yiddish words commonly used in the English language, such as shmaltz, shlemiel, shlep, chutzpa, yenta, kvetch.

The following are terms that are in frequent usage today. Most spellings are phonetic, but there are a few things to keep in mind regarding pronunciation. The *ch* combination is pronounced as if you were trying to dislodge a fishbone from your throat while exhaling with your mouth open. (Those who speak Swiss German will have no trouble). The *er* ending of Yiddish words is pronounced *air*; an *ei* is like a long *i* in English; and *ie* is pronounced as a long *e* in English.

Baleboosteh (pronounced bala-bus-ta) - an excellent homemaker; a female manager; a bossy woman.

Bubee (rhymes with goody) - a term of endearment, usually used between members of a family.

Bubeleh (rhymes with good-a-la) - literally meaning grandmother, used as a term of endearment.

Chutzpa - gall, brazen nerve. The classic definition is the quality of a person who, having killed his parents, throws himself on the mercy of the court because he is an orphan.

Farblondjet (pronounced far-blawn-jit) - lost, mixed up, off the track.

Farpotshket (pronounced far-potch-kit) - sloppy, messed up.

Faygeleh (rhymes with may-bella) - means little bird; sweet little girl; also used to describe a homosexual.

Gelt - money.

Gesundheit - Good health; is uttered after a sneeze.

Gevalt - an exclamation; a cry of fear as in "Gevalt, what happened?"; a cry for help, or a cry of protest as in "Gevalt, Lord, enough already."

Gonif, Gonef, Gonov - thief; a clever person; an ingenious child; a dishonest businessman; a mischievous, fun-loving prankster. *The Dictionary of Slang and Unconventional English*, Macmillan, 1961, states that *gonif* has

*All of these definitions and the anecdotes appearing throughout the curriculum were derived from Leo Rosten's *The Joys of Yiddish*, a delightful and humorous dictionary of Yiddish vocabulary and jokes.

been used in England since 1835. Its many meanings depend on the context in which it is used.

Goy, Goyim (plural) - anyone who is not a Jew. A young male goy is called a *shaygets*, a female is a *shikseh*.

Kibitz - to comment while watching a game; to joke around; to tease; to carry on a running commentary while another is working.

Klutz (rhymes with nuts) - a clod, or clumsy person; a bungler.

Kvetch - to squeeze, pinch; to fuss around; to fret or complain. Also used as a noun, someone who kvetches is a kvetch, kvetcher or kvetcherkeh (a female kvetch).

Mazel - luck, good luck. *Mazel tov* - congratulations or thanks to God.

Mensh - a human being; an honorable person.

Mushugge - crazy, absurd. A crazy man is a mushuggener; a crazy woman is a mushuggeneh; that's a crazy idea or a mushuggeneh idea.

Nebech, Nebbish - as an interjection, nebech means alas, poor thing, unfortunately. As a noun, means a nothing of a person, a loser, an unfortunate person.

Nosh - a snack, a tidbit, a bite. A nosher is one who noshes or eats between meals.

Nu, Nu?, Nu! - the most frequently used Yiddish word, an interjection, interrogation, expletive. Nu? - well, how are things with you, what's new? "I need the money . . . nu?" (how about it?) "I'm going to the dentist." "Nu?" (what's the hurry?). Nu is such a common expression that it is sometimes used to identify Jewishness. Instead of asking "are you Jewish?" one can simply say "Nu?"

Nudnik - a pest, a nag, a bore, an obnoxious nuisance.

Oy! Oy! Oy! - a lament, an interjection of dismay or delight. "Oy vay!" oh, woe, oh pain, oh my goodness. "Oy, I didn't expect you." (surprise). "Oy, gevalt, how you've changed." (astonishment). "Oy, it hurts." (moderate pain).

Pisher - a young inexperienced person, still wet behind the ears.

Plotz - to burst, explode; to be outraged. (Past tense is plotst.) "I'm so angry I could plotz." "She laughed so hard she almost plotst."

Schlemiehl, schlemiel, shlemiel - a fool, a born loser, a clumsy person.

Schlimazel - a very unlucky person for whom nothing goes right. It is said that a schlemiehl spills soup down the back of a schlimazel; or that when a schlimazel sells umbrellas, the sun comes out.

Schmaltz - cooking fat; good luck; luxury; corny; excessive or overdone. "He fell into a tub of schmaltz, he's so lucky." "She certainly goes in for the schmaltz." "His speech had a little too much schmaltz in it."

Shiksa - a non-Jewish girl or woman.

Shlep - to drag or carry; to move slowly or lazily; a slow-moving nebbish. "I shlepped all these packages home from the store." "Hurry up, don't shlep along so slowly."

Shnook - a timid schlemiehl; a pathetic but likable person.

Shnoz - a nose; a large unattractive nose.

Tochis, tuchis, sometimes abbreviated *TOT* - a vulgar expression for rear end, posterior, but is so commonly used that is becoming acceptable. *TOT* is a more genteel way of saying "let's get down to brass tacks."

Tchotchke, tsatske - a nick-nack, a trinket; a nobody; a loose woman; a problem; a wound.

Yekl - a stupid person; a greenhorn; a yokel; a newcomer to the United States who is taken advantage of.

Yenta - a woman of low origins or vulgar manners; a shrew; a gossipy woman.

Yontif - holiday, a celebration. "Good yontif to you."

Zaftig, pronounced zoftig - juicy; a plump, well-rounded woman is described as zaftig.

Theater

Equally important to the eastern European Jews was the Yiddish theater which helped them to bridge the gap between the *shtetl* and life in America. The most popular presentations were operettas and musicals that dealt with life in the

tenements and sweatshops. One of the most idolized actors of Yiddish theater was Boris Thomashefsky, who often appeared with his wife in musicals. Described as dark, handsome and heavy set, Thomashefsky gave George Gershwin his first job as a composer in the Yiddish National Theater. The audience loved the actors, music and drama, and participated with enthusiasm, laughing, hissing, cheering and applauding.

In 1887 there were six full-time Yiddish theater ensembles in New York City, plus several road companies, which dramatized the writings of European playwrights like Sholom Aleichem and Abraham Goldfaden, and other writers such as I.L. Peretz, Peretz Hirshbein, David Pinski and Sholem Asch. Yiddish versions of Hamlet and Othello were also presented. Jacob Adler was a favorite as a Jewish King Lear.

The Yiddish Art Theater was founded by Maurice Schwartz in 1918. That year Austrian-born Paul Muni joined Schwartz's troupe and ten years later he went to Hollywood where he became a popular film star. Theater entertainment was so popular among the Jewish immigrants that by 1928 there were twenty-four Yiddish theaters in the United States, eleven of which were in New York City.

The eastern European Jews' assimilation, however, was a swift process and as the use of Yiddish waned, the theater disappeared. Today there remain only a few Yiddish theatrical ensembles which perform periodically. As the Yiddish theater lost most of its importance, Jewish Americans turned their talents in the direction of Broadway and the California movie industry.

The Yiddish Press

The Yiddish press was crucial to the Americanization of eastern European immigrants. In addition to the news and editorials, the Yiddish papers contained articles about American customs and stories about life in New York's Lower East Side. They published articles on American history and government and encouraged the immigrants to participate in civic affairs. They also provided an outlet for the flourishing journalism and intellectual activity among the immigrants. Many of the Jewish American poets and novelists began their careers with the Yiddish press. English words were mixed in with Yiddish vocabulary, creating an even richer language.

In 1916 there were five Yiddish dailies in existence, the largest and most influential of which was the *Jewish Daily Forward*, founded in 1897 and edited by Abraham Cahan. The *Forward* was owned by the Forward Association, whose members were unpaid. Profits were channeled back into the paper and later into a Yiddish radio station which today supports the paper. At its peak in 1917 the *Forward*, a socialist-oriented newspaper, had a circulation of about 237,000. Today most of its seventy thousand readers are elderly and its future is uncertain. The other two Yiddish newspapers still in existence are *The Morning Freiheit*, a progressive paper, and *The Algemeiner Journal*, an orthodox news journal. All three of these newspapers are printed in New York City.

There are several book publishers that specialize in Yiddish literature. The most important of them are the Central Yiddish Culture Organization and the YKUF Publishers, both in New York City. *Die Zukunft* is the most important of the Yiddish magazines.

While the Yiddish language press has declined, Jewish publications in English have increased. Today there are almost two hundred Jewish newspapers and periodicals published in the United States. The Yiddish press, which gave birth to a remarkable collection of poetry, drama and fiction, also paved the way for the rich quantity of American Jewish literature that followed.

JEWISH AMERICAN LITERATURE

Novels and Short Stories

The thematic content of Jewish literature has changed over the years as the Jewish situation in America has changed. In 1867 Nathan Mayer wrote *Differences,* a novel about the Civil War and Jewish participation on the side of the Confederacy. Among the best novels dealing with Jewish characters of the 1880's were those by Henry Harland who wrote under the pseudonym of Sidney Luska. Harland was not a Jew, but his work was among the most interesting dealing with the life of the German Jews in America. *As It Was Written* is a love story of a German Jewish musician and *My Uncle Florimond* describes the philanthropic character of some New York Jews who protected an orphan. *The Yoke of the Torah* is considered Harland's most significant work. The hero is a German Jew who falls in love with a Christian girl, but is forced by his family to marry a Jewish woman. He dies soon afterward of a broken heart.

Although the bulk of Jewish literature deals with life in the eastern cities, particularly New York, there were some authors who wrote about the westward expansion. Elias Tobenkin wrote about Jewish participation in the winning of the West in *Witte Arrives, House of Conrad,* and *God of Might.* The struggles of the eastern European Jews in other cities were also portrayed in novels such as Isaac Kahn Friedman's *The Lucky Number* about the Chicago ghetto.

As the Russian immigrants started to pour into New York's Lower East Side, new problems arose and the themes of the Jewish American novels and stories changed. The conflict between eastern culture and religious tradition and the new social status of the Jews in America provided good subject matter for Jewish writers at the turn of the century. Mary Antin wrote *The Promised Land,* an autobiographical account of the journey of Russian Jews to America. She also wrote *From Polotsk to Boston* and *They Who Knock At Our Gates,* both about the Jewish immigration experience. *The Gates of Israel* by Herman Bernstein is a collection of short stories about the eastern European Jews.

Twentieth century Jewish American literature concerns Jewish-Gentile relationships, the problems of success and identity, intermarriage and assimilation. In 1917 Edna Ferber published *Fanny Herself,* the story of a Jewish business woman named Fanny Brandeis, who, after being accepted into a totally Gentile community, suffers with the dilemma of identity. In 1925 Ferber's novel *So Big* won the Pulitzer Prize for fiction, making her the first Jew to receive that honor. Ezra Selig Brudno wrote about Jew-Gentile relations in *The Fugitive, One of Us, The Tether.* In *Little Conscript,* Brudno describes the suffering of a Jewish soldier in the Russian army. *The Island Within* by Ludwig Lewisohn portrays the conflict between the generations because of acculturation and the ultimate loss of Jewish traditions.

In 1917 Abraham Cahan, author of *Yekl* and *The Imported Bridegroom,* and editor of the Yiddish newspaper *The Jewish Daily Forward,* wrote *The Rise of David Levinsky,* a classic novel about a Russian Jewish immigrant's rise from poverty to wealth in New York's garment industry and the high cost of his success.

With the change in theme came the gradual introduction of the type of Jewish humor that is so much a part of contemporary Jewish American literature. One of the first writers to use humor was Montague Glass who created the characters of "Abe" and "Mawruss" in a series of volumes over a period of twenty years. Two of the most successful women writers who used the backdrop of the Lower East Side were Fannie Hurst, primarily a short story writer, and Anzia Yezierska, also a short story writer who produced two novels of significance, *Salome of the Tenements* and *Bread Givers.*

Social reform was a popular subject for the fiction writers in the early 1900's. The *Worshippers* by Henry Berman is about the lives of Russian intellectuals in New York City, and *Comrade Yetta* portrays a Jewess who started in a sweatshop and rose to leadership in the labor unions.

Contemporary Jewish writers such as Philip Roth, Bernard Malamud, J.D. Salinger, and Herbert Gold continue to deal with Jewish identity and interrelations, often in a comical way. The Jewish mother is frequently the dominating character in the home and she became the subject of a great deal of Jewish American literature. In Roth's *Portnoy's Complaint* and *Goodbye, Columbus*, in Herbert Gold's *Fathers* and Bruce Jay Friedman's *A Mother's Kisses*, the Jewish mother is exposed in all her mystique. Dan Greenburg wrote a humorous training manual on *How to Be a Jewish Mother*.

The stories of Isaac Bashevis Singer, written in Yiddish and translated into English, reflect Jewish life in the *shtetl* as well as in America. His stories, often steeped in Jewish folklore, have appeared in *The New Yorker*, *Esquire*, *Harpers*, *Commentary*, and *Playboy* magazines. Singer's stories of Jewish life in New York are collected in three books, *A Friend of Kafka*, *Short Friday* and *The Seance*.

In the 1930's when Jewish immigration subsided, the Jewish American writers took their subject matter from cities other than New York. Saul Bellow's *The Adventures of Augie March* is about a Jewish boy trying to make it through the Depression years in Chicago. Myron Brinig wrote three novels dealing with a Jewish family in Montana, *Singerman*, *Sons of Singerman*, and *The First Book of Michael Singerman*. Lawrence Drake in *Don't Call Me Clever* wrote about a Jewish family in Milwaukee.

Other writers who have written about Jewish American life in the twentieth century are Norman Mailer *(An American Dream, The Naked and the Dead, The Presidential Papers)*, Chaim Potok *(The Chosen, The Promise, My Name is Asher Lev* and *In the Beginning)*, Henry Roth *(Call it Sleep)*, Maurice Samuel *(Beyond Women)*, Edward L. Wallant *(The Pawnbroker, The Human Season)*, and Michael Gold *(Jews Without Money)*.

The Dramatists

The tradition of the Yiddish theater provided a breeding ground for the Jewish playwrights of the 1920's and 1930's who have contributed immeasurably to the American theater. The playwrights followed the same pattern as the novelists, writing about economic struggles, social protest, and general themes of secular America.

Clifford Odets was one of the first of the Jewish playwrights to receive national acclaim. *Golden Boy* was the story of an Italian youth forced by poverty to abandon a musical career for prizefighting. In *Awake and Sing*, a Jewish family is caught in the economic struggles of the Depression. Others who wrote about suffering in the Depression Era were Ben Hecht, Irwin Shaw and Pulitzer Prize winner Elmer Rice *(Street Scene.)*

Some of the plays became musicals such as those of George S. Kaufman, another Pulitzer Prize winner. *Of Thee I Sing*, written with Morris Ryskind, set to music by George Gershwin, received a Pulitzer Prize for the best musical play of 1932.

Lillian Hellman, whose *Little Foxes* received much attention, wrote one of the best tragedies of the century, *The Children's Hour*. S. N. Behrman, author of *End of Summer*, *Wine of Choice* and *The Second Man*, became a popular comedy playwright of the 1930's. In 1934 Sidney Kingsley won the Pulitzer Prize for the best drama of the year for *Men in White*.

There have been other Jewish playwrights since that time, such as Arthur Miller and David Belasco, but it is beyond the scope of this unit to include them all.

Fiction provides an attractive approach to the study of ethnicity and it can also form the basis of an inquiry that uses the tools of the sociology of literature. Study units for secondary students may be organized from the following list of works which are available in inexpensive paperback editions.

Saul Bellow, *The Adventures of Augie March*. New York: Viking Press, Compass Books, 1961.

Augie March is a Jewish boy using his wits to make it through the Depression in Chicago. His

experiences could be compared with those of the Irish youth, Studs Lonigan, at about the same time and with other accounts of immigrant life in Chicago. Two other books by Bellow are *Herzog*. New York: Fawcett, 1965; and *Mr. Sammler's Planet*. New York: Viking, 1973.

Abraham Cahan, *The Rise of David Levinsky*. New York: Harper and Row, 1966.

This classic, first published in 1917, was the first major novel written by an American immigrant in English. Set in the Lower East Side of Manhattan, the book contains examples of Jewish values and social customs during the early 1900's. Another of Cahan's works, *Yekl: A Tale of the New York Ghetto*, New York: Dover, 1970, deals with the tarnishing of an immigrant's dreams of prosperity and well-being.

Herbert Gold, *Fathers*. New York: Fawcett, 1972.

Three generations in a Russian family are examined in this novel. The father struggles to assimilate and become completely American, while his son disappoints him by preferring many traditional Jewish values.

Michael Gold, *Jews Without Money*. New York: Avon, 1973.

This novel first came out in 1930 and is a collection of sketches of Jews in New York in the 1920's. It places a naturalistic emphasis on crime, prostitution and tenement conditions.

Meyer Levin, *The Old Bunch*. New York: Avon, 1970.

This is a rather lengthy book in which experiences of a group of Jewish young people growing up in Chicago in the 1920's are traced over a twelve-year period. The processes of abandoning traditional Jewish values for those of the American middle class are stressed.

Bernard Malamud, *The Assistant*. New York: Dell, 1971.

A Jewish grocer and his family struggling to survive in their urban setting are robbed by a young orphaned Roman Catholic boy. The story traces the boy's relationship with the grocer and his final conversion to Judaism. Another of Malamud's books, *The Tenants*, New York: Pocket Books, 1972, is also an excellent study of the ethnic and racial conflicts on Manhattan's Lower East Side.

Robert Nathan, *There is Another Heaven*. Indianapolis: Bobbs-Merrill, 1929.

This is a rather humorous novel about a man named Lewis, born Levy, who converts to Christianity, then dies and is conducted through a comical heaven. Other novels by Nathan that describe Jewish life and ideals are *The Bishop's Wife*, *Road of Ages* and *One More Spring*.

Samuel B. Ornitz, *Haunch, Paunch and Jowl: An Anonymous Autobiography*. New York: Pocket Books, 1968.

First published in 1923, this novel is about the rise of Meyer Hirsch from a member of a street gang to becoming a crooked lawyer at the turn of the century.

Chaim Potok, *The Chosen*. New York: Fawcett, 1968.

The contrast between German Jews of the European enlightenment and the Jews from eastern Europe devoted to a mystical sect is conveyed in this study of two boys and their fathers. It explores the values connected with Haskala and Hasidic traditions in the Williamsburg section of Brooklyn in the 1940's. *The Promise* is a sequel to *The Chosen*. Two recent novels by Potok are *In the Beginning* and *My Name is Asher Lev*.

Leo C. Rosten (Leonard Q. Ross, pseud.) *The Education of Hyman Kaplan*. New York: Harcourt Brace Jovanovich, 1937.

Humorous sketches originally published in the *New Yorker* about a night school Americanization class. Rosten is also the author of *The Return of Hyman Kaplan* and numerous nonfiction books.

Henry Roth, *Call It Sleep*. New York: Avon, 1934.

This is a rather long and socially sophisticated novel about David Schearl, a Jewish immigrant boy, that describes the poverty, parental conflicts and street gang violence of life among Jewish immigrants. The language and style are difficult.

Philip Roth, *Goodbye, Columbus and Other Stories*. New York: Bantam, 1973.

A novella and several short stories comprise this bestseller which is concerned with aspects of contemporary Jewish life in America. One of the stories is "Eli, the Fanatic". Eli Peck, an assimilated Jewish lawyer, is hired by a Jewish community in a New York suburb to try to evict an orthodox school for refugees from their community. In the process Eli becomes involved with the moral issue and tries to help the refugees and rediscovers his own lost Jewishness.

I.J. Singer, *The Family Carnovsky*. New York: Harper and Row, 1969.

This interesting novel is about a German Jewish family who had originally come from Poland. Grandfather Carnovsky shed his native Yiddish and adopted the German language and culture. He and the next two generations of Carnovsky's considered themselves totally German. When Nazism threatened Jewish survival in Germany, the Carnovsky family immigrated to New York. Singer also wrote *Yoshe Kalb* which is an interesting study of Jewish culture.

Edward L. Wallant, *The Pawnbroker*. New York: Manor Books, 1969.

This novel concerns a Jewish pawnbroker in Harlem whose academic career in Poland was destroyed by the Holocaust. After an act of violence, the hero, Sol Nazerman, recaptures his purpose in living.

In addition to the novels and short stories, there are a great many plays that deal with the Jewish experience in the United States. Many creative learning activities may be developed from a study of some of these plays.

S.N. Behrman, *Wine of Choice*. New York, 1938.

Binkie Niebuhr's family escaped massacre in a Russian pogrom because his mother was an excellent cook. He becomes the darling of the Long Island "horsey set" and concerns himself with only food and his friends' love affairs.

Ben Hecht, and Charles MacArthur, *Twentieth Century*, New York.

The uproarious story of the attempts of Oscar Jaffe, a New York Jewish producer, to prevent his star actress from joining up with any other producer.

Howard Sidney, *Yellow Jack*, New York, 1933.

Busch, a young Chicago Jewish soldier in the Spanish American War, offers to assist in the experiment to discover the cause of yellow fever.

Arthur Kober, *Having Wonderful Time*, New York, 1937.

Jewish girls and boys on their vacation provide the material for this comedy.

John Howard Lawson, *Success Story*, New York, 1932.

Ginsberg, a young man from New York's East Side, rises in his firm until he ousts his former employer. He is accidentally killed by his former sweetheart.

Clifford Odets, *Waiting for Lefty*, New York, 1935.

A one-act play about Dr. Benjamin, a New York cab driver whose father read Spinoza, but who had to peddle neckties to make a living.

Elmer Rice, *We, the People*, New York, 1933.

A Jewish professor is made to feel that anti-semitism may find a place in college administration in this play about the Depression.

Irwin Shaw, *The Gentle People*, New York, 1939.

The trials and tribulations of the Goodman family and their friend Lammonowitz who get involved with a small time racketeer.

Augusta Thomas, *As a Man Thinks*, New York, 1911.

This is one of the first plays about upper class Jews. The play deals with the household of a Jewish physician and their relations with their Christian neighbors.

John Wexley, *They Shall Not Die*, New York, 1934.

A Jewish attorney goes to the South to defend a group of blacks who are wrongly accused of a crime.

Poetry

Poetry has always been an important expression of Jewish thought. The Psalms, the Song of Songs and the prayers of the Jewish liturgy are prime examples of Jewish prose. Countless poems about the Promised Land, the Bible, the Sabbath and God have been composed by the Jews in the *diaspora*.

In the United States, most of the Jewish literature was in the form of a novel or a short story, but there have also been many notable poets.

Penina Moise, a Sephardic Jew from Charleston, South Carolina, wrote poems that appeared in magazines and newspapers in the early 1880's. Many of her poems dealt with American history, but *Hymns Written for the Use of Hebrew Congregations* is usually considered her best work.

Halleluja! May our race
Heirs of promise and of grace,
Enter Heav'n beyond Life's goal,
Blessed Canaan of the Soul!

Penina Moise

Adah Isaacs Menken, poetess and noted actress, was outspoken and dedicated to the Jewish cause. She had a rather turbulent life, which included three marriages, and was one of the first Americans to appreciate the work of Walt Whitman. Her poem "Light for the Soul" shows her frustration over the sufferings of Jews in other parts of the world.

Light for the Soul

Do we not live in those blest days,
So long foretold,
When Thou shouldst come
to bring us light?
And yet I sit in darkness as of old,
Pining to see
That light, but thou art still far from me.
If thus in darkness ever left
Can I fulfil
The works of light, while of light bereft?
How shall I learn in love
and gentleness still
To follow thee?
And all the sinful works
of darkness flee?

Adah Isaacs Menken

Shortly after Menken's death in 1868, a book of her poetry entitled *Infelicia* was published which was dedicated to Charles Dickens.

Emma Lazarus is described as the most outstanding American Jewish poet of the nineteenth century. She was descended from an old Sephardic New York family and published her first collection of poems, *Poems and Translations*, in 1866, at the age of seventeen. Her next book of poems, *Admetus and Other Poems*, published several years later, was dedicated to her friend Ralph Waldo Emerson.

Emma Lazarus' early poems were romantic, but later works reflect her reaction to the massacres of Russian Jews.

The Banner of the Jew

Oh, for Jerusalem's trumpet now
To blow a blast of shattering power
To wake the sleepers high and low

And rouse them to the urgent hour.
No hand for vengeance – but to save
A million naked swords should wave.

Miss Lazarus is most famous for the poem inscribed on the base of the Statue of Liberty, "The New Colossus."

The New Colossus

Not like the brazen giant of Greek fame.
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your stories pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free.
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

Since the time of Emma Lazarus, there have been a great many Jewish American poets. Some of the immigrants of the late nineteenth century limited their poetry to Jewish topics. Others wrote about both Jewish and secular subjects. The development of Jewish poetry is a very interesting study. There is little change in theme between Biblical poetry written before the second century B.C., and the early twentieth century poetry of Jessie Sampter, Alter Brody or Philip M. Raskin.

Hark! my beloved! behold, he cometh,
Leaping upon the mountains,
skipping upon the hills.
My beloved is like a gazelle or a young hart;
Behold, he standeth behind our wall.
He looketh in through the windows,
He peereth through the lattice.
My beloved spoke, and said unto me:
Rise up, my love, my fair one,
and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come,
And the voice of the turtle is heard
in our land;
The fig-tree putteth forth her green figs,
And the vines in blossom give forth
their fragrance.
Arise, my love, my fair one, and
come away.

Song of Songs 2:8-13

The Morning Prayer

When I get up in the morning
And rub my eyes in bed
I see my father standing
With a tallis over his head.
He stands by the old brown bureau
In the folds of the tallis draped,
And he looks like some wonderful statue
Of snow-white marble shaped.

Alter Brody

Homeward

O, Mother, in the street today
I saw an old, old man;
His eyes were sad; I stopped my play,
And to his side I ran;
Upon his back a heavy sack;
His beard was white, his eyes were black.

I touched this traveler's staff; I said:
"What have you in your bag?"
The old man smiled and shook his head;
"My people's load I drag;
The staff of faith is in my hand;
My son, I seek the Holy Land."

"And who is King," I wondering said,
The old man smiled and shook his head:
"His name I dare not speak—
But there my sack and staff shall fall,
And I'll grow young and straight and tall."

With age he troubled as he spoke,
And said: "I shall not die."
Though worn and ragged was his cloak,
He said: "A prince am I.
My son, this wonder you will see,"
He said, "for you'll be there with me."

Jessie E. Sampter

As the years passed and the frame of reference of the Jewish writers was broadened, much of the poetry they wrote dealt with the Jewish experience in America. An excellent example would be Morris Rosenfeld, a Yiddish writer who emigrated from Poland in the 1880's. He earned a living working in New York's sweat shops, occasionally touring to chant his poems like a troubadour. In 1897 his *Book of Songs*, translated by Professor Wiener of Harvard, brought him world-wide fame. Rosenfeld died in 1923.

The Bible

Is it a book, a world, a heaven?
Are those words, or flames, or shining stars,
Or burning torches, or clouds of fire
What is it, I ask ye—the Bible?
Who inspired those infinite truths?
Who spoke through the mouth
of the prophet?
Who mapped out the highways of ages,
The glorious lines of the Scriptures?

Who planted the flowers of wisdom
In this sacred soil of the angels?
O dream of eternity—Bible—
O Light that is all and for ever.

Morris Rosenfeld
(translated from the Yiddish)

Morris Rosenfeld also used his pen to protest social injustice.

Shoot the Beast!

for the Molly Maguires shot down during the Pennsylvania coal strike

Don't spare the bullets! load your gun
and shoot the hungry miner dead!
A miner's life is seldom done
the same as other folks'—in bed.
A miner's life—what is it worth?
This year or next—let it be finished!
He is a creature of the earth;
you kill a corpse; you won't be punished.

Why should a miner fear the tomb?
Has daylight ever glowed for him?
A man who toils in total gloom
and hears the great walls caving in!
A miner flinch at dying? no!
Just load your gun, and shoot away!
The ground's his country—let him go,
—not bother us another day!

What does he need, down in the mine,
this slave whom sunlight never knows?
A home in which the sun can shine?
A higher wage? A suit of clothes?
Oh shoot away, don't spare the lead!
It's safe to shoot a miner dead.
Oh shoot again, in case you missed him!
No man will hear, no god assist him.

Morris Rosenfeld

The Sweat Shop

Corner of Pain and Anguish,
there's a worn old house:
tavern on the street-floor,
Bible-room upstairs.
Drunkards sit below, and all day long
they souse.
Overhead, the pious chant their
daily prayers.

Higher, on the third floor,
there's another room:
not a single window welcomes in the sun.
Seldom does it know the blessing
of a broom.
Rottenness and filth are blended into one.

Toiling without let-up in that sunless den:
nimble-fingered and (or so it seems)
content,
sit some thirty blighted women,
blighted men,
with their spirits broken, and their
bodies spent.

Scurfhead struts among them: always with
a frown,
brandishing his scepter like a mighty king;
for the shop is his, and here he wears
the crown,
and they must obey him, bow to
everything.

Morris Rosenfeld

The poetry of Charles Reznikoff, a Russian immigrant, often contrasts the Russian civilization and the American culture.

Autobiography: Hollywood

I like the streets of New York City,
where I was born,
better than these streets of palms.
No doubt, my father liked his village in
Ukrainia
better than the streets of New York City;
and my grandfather the city and
its synagogue,
where he once read aloud the holy books,
better than the village
in which he dickered in the market-place.
I do not know this fog,
this sun, this soil, this desert;
but the starling that at home
skips about the lawns
how jauntily it rides a palm leaf here!

Charles Reznikoff

David Berenberg wrote a long narrative poem about a Jewish prize-fighter entitled "The Kid" which reveals much about the Jewish character.

Excerpts from "The Kid"

A lion was Judah,
A lion was Judah,
Oh, Judah was a lion
And he battled for the Lord.

"The Kid's a wonder,
Boy what a left.
A couple years
And he'll put on heft.

A couple of years,
We'll be walking proud,
The Kid's too good
To linger with the crowd.
A couple of years,
You can bet your hat,
The Kid's a comer.
Watch us knock them flat."

. . . .

Here comes Bennet
In a bath robe, green;
Smiling, cool
And white and lean.
(But the wise men whispered
"Look at his belly.
That roll of fat,
It quivers like jelly."
And they smiled to each other
Because they knew
That Bennet had nothing
On the Jew.)

He walks like a King
In his own domain
Like the King at the height
Of a long, long reign.
And all who have come
To bid adieu
To the passing King
And crown the Jew;
All who hope
He will lick the Kid
And save the ring
From another Yid;
Fox and Wolf
And foe and friend,
Hester Street
And Mulberry Bend,
Riverside Drive
And Rutgers Square
Rise with a shout
To see him there.
Rise with a cheer
That echoes far
From Helsingfors
To Alcalar.

And Bennet smiles
And waves his hands.
His eyes embrace
The frenzied stands.
. . . .

In Padua,
In Timbuctoo,
In London Town
And Kalamazoo,
Fat men yawn;
"Let's go to dinner.
It's a one-sided scrap,
The Kid's a winner.
Bennet is finished,
The tale is old.
Bennet must have made
A pile of gold."

They drink to Bennet,
They drink to the Kid.
They say: "He can fight,
The Yid."
. . . .
Now it is silent,
Still as death.
No single sound,
No panting breath.
There on the floor
Lean, thin and brown
The fallen King
Has lain him down.
Slim in the light
Of mastery
There stands the Kid
For all to see
White for a King
And proud as Saul
When he was King
Over soldiers tall.
. . . .

David P. Berenberg

Louis Untermeyer, who has published numerous anthologies, children's fiction and critical essays, did much to make poetry an integral part of the English curriculum. He was born in New York in 1885, wrote the novel *Moses* and many

volumes of poetry dealing with love, social justice and the welfare of the common man. *Roast Leviathan* is his only collection of verse that is particularly Jewish in subject.

Caliban in the Coal Mines
God, we don't like to complain—
We know that the mine is no lark—
But—there's the pools from the rain;
But—there's the cold and the dark.

God, You don't know what it is—
You, in Your well-lighted sky,
Watching the meteors whizz;
Warm, with the sun always by.

God, if You had but the moon,
Stuck in Your cap for a lamp,
Even You'd tire of it soon,
Down in the dark and the damp.

Nothing but blackness above,
And nothing that moves but the cars—
God, if You wish for our love,
Fling us a handful of stars!

Louis Untermeyer

Two other Jewish poets of recent years who should be mentioned are Karl Shapiro and Allen Ginsberg, both nationally famous. In 1961 Ginsberg published a collection of poetry entitled *Kaddish and Other Poems*, and Shapiro wrote several poems about his heritage, but both of these poets write almost exclusively about secular matters.

In addition to this brief sketch of Jewish poets, there are countless others of lesser fame who should be investigated if one were to pursue further the topic of Jewish poetry.

ETHICS AND VALUES

Judaism and Ethics

The Bible contains all of the behavioral codes needed to achieve a moral and ethical life. The positive virtues associated with Jewish social rules are charity, deeds of love, peace, truth and humility. The evils to be avoided are falsehood, robbery, unchastity and murder. Hillel summed up the six hundred and thirteen *Mitzvot* of the Law when he is reported to have replied to a Gentile who asked to be taught the entire Torah,

> What is hateful to yourself, do not do to your fellow man. That is the entire Torah; the rest is explanation.

When asked which were the most important commandments, Jesus replied,

> Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. The second is to love thy neighbor as thyself (Matt. 22:36).

The Jews of the first century gave so much charity to their "neighbors" that a rabbinical council issued a decree limiting philanthropy to one-fifth of their income, for fear that they themselves would become needy.

Love is abstract and needs defining. Jewish justice, on the other hand, which is said to be the cornerstone of Judaism, has all been set down explicitly through the many prescriptions found in the Torah and Talmud. Such justice is pragmatic and rational and is concerned with the here and now. The result of following these prescriptions is ethical conduct at all times in all things.

One of the basic differences between the morality of the Hebrew Scriptures and the New Testament is the process by which faith and good deeds are interchanged. Judaism states that faith is important only insofar as it leads to the proper actions. If one's conduct is ethical, then one approaches the holiness that God commands. Salvation is accomplished through a moral life and good deeds. The New Testament doctrine is that salvation is achieved through faith, and that good works are the result of faith. In both instances holiness and good deeds are inseparable. Paul, a Jewish leader who became a follower of Jesus, wrote, "Do we make void the law through faith? God forbid, yea, we establish the law." (Romans 3:31)

Although the majority of America's Jews do not practice all of the rituals of the law pertaining to diet, dress and religion, ethical conduct remains foremost in importance. One of the most tangible of all the Jewish ethical virtues is *Zedakah* or charity.

Charity

"He that is gracious unto the poor lendeth unto the Lord, and his good deed will He repay unto him." (Proverbs 19:17). The Bible is full of instructions and proverbs about giving. The Talmud contains specific directions on when and how to give. "Do not give in public so that you do not embarrass the recipient;" "What you do not give in charity voluntarily, the heathen will take from you forcibly." The Talmud also directed that Gentiles not be discriminated against in the giving of charity. In ancient times all Jews were expected to contribute one-tenth of their incomes to the needy. Even the recipients of charity were taught to share with those who were in even greater need.

****

"Our tzaddik (a learned community leader) prayed that the rich should give more to the poor—and already God answered half the prayer: the poor have agreed to accept."

In the twelfth century, Maimonides defined eight different degrees of giving:

"The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

"The second is, to give cheerfully, but not proportionately, to the distress of the sufferer.

"The third is, to give cheerfully and proportionately, but not until solicited.

"The fourth is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

"The fifth is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks so that the poor might take it unperceived.

"The sixth, which rises still higher is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

"The seventh is still more meritorious, namely to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the name of their benefactors, as was done by our charitable forefathers during the existence of the Temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

"Lastly, the eighth, and the most meritorious of all, is to anticipate charity, by preventing poverty; namely, to assist the reduced fellowman, either by a consider-

able gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business; so that he may earn an honest livelihood; and may not be forced to the dreadful alternative of holding out his hand for charity. To this Scripture alludes when it says: And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner; that he may live with thee. This is the highest step and the summit of charity's golden ladder."

The methods and perhaps the motivations for giving have changed as the American Jews prospered and left the ghetto environment. When the first Jewish settlers arrived in New Amsterdam, they pledged to care for their poor and bury their dead. As Jewish communities were established around the country, a Hebrew Benevolent Society usually appeared almost immediately to collect and distribute charity to the needy. In the mid 1800's the Jews started to build their own hospitals to serve a twofold purpose: to care for the sick who were impoverished, and to make it possible for those religious Jews who kept Kosher to avoid having to eat forbidden food in secular hospitals. Among the hospitals that were built by Jewish philanthropy are Mt. Sinai in New York, Michael Reese in Chicago, Mt. Zion in San Francisco, Beth 'srael in Boston and the Cedars of Lebanon in Los Angeles. All are now important medical centers that serve the entire community, Jews and non-Jews.

After the hospitals came the orphanages, then old age homes, homes for juvenile delinquents, impoverished travellers, or anyone in need. As the Eastern European Jews poured into New York and other ports of entry, more and more organizations were founded to help them. Money was generously contributed by the Sephardim and German Jews who resented the newcomers because of their lack of education and strange customs, but who, nevertheless, recognized a duty to help them. The term *zedakah* actually means righteousness in Hebrew. It is considered the right of the poor to be clothed, fed and sheltered by those who are more fortunate than they.

As the number of charities grew, a more efficient way of collecting funds and distributing them became necessary. The concept of the Charity Establishment or federated Jewish charity organization was born. In 1895 the Jews of Boston formed the Boston Federated Jewish Charities, which raised money to support five separate endeavors: a free burial society, a children's orphanage, a free employment bureau, a women's sewing circle and a general relief fund. In 1900 the first national Jewish charity conference was held and the idea of federated fund raising had spread throughout the country. Local volunteer groups raise money that is then alloted to national organizations like the Anti-Defamation League, the American Jewish Congress, or the UJA, United Jewish Appeal, which is the largest single recipient of federated money. There are twenty-three of these local federated groups around the country, each belonging to the Council of Jewish Federation and Welfare Funds. This has proved such an efficient way of administering charity that only about four per cent of the funds collected are used for operating costs. Also figuring into this low percentage of overhead are the extremely large amounts of money that are raised in one campaign.

We mentioned earlier that motivations and methods of giving have changed over the years. Maimonides' ideals of anonymous giving have been all but forgotten. It is estimated that less than one per cent of all contributors to Jewish charities are anonymous. Those who are familiar with Jewish public fund raising techniques may be appalled. Community pressure is so great that those who are able to give are urged to pledge a sum commensurate with their income. One effective way of stimulating philanthropy is the card calling system which is used at virtually all fund raising dinners. After the dinner and speeches, the name of each male guest is read from a card. As his name is read, he must stand and state how much he intends to give. He usually has to hand in this signed pledge card

then and there. Many times the names of the largest givers are called first in the hopes that the smaller givers will be encouraged to raise their contributions. Some people condemn the card calling system. However, it has proved to be very effective and brings in about sixty per cent of all money raised for charity. Furthermore, most American Jews do not object to this method as public pledging has become so common.

One young Jewish woman who typified the spirit of *zedakah* was Lillian Wald who worked with the poor of the East Side of New York for forty years. In 1893 she and a Christian friend with whom she had attended nursing school, Mary Brewster, moved into the slum area of the Lower East Side, financially backed by Jacob Schiff, a Jewish philanthropist, and began a ministry of love to the impoverished immigrants. The Henry Street Settlement House that these two women started gained an international reputation as a social work center. Its doors were open to people of all ethnic backgrounds and it received support from both Jews and non-Jews. Lillian Wald and Mary Brewster did much to alleviate the health and economic problems in the crowded tenements of New York. Wald was instrumental in convincing the city to appoint school doctors and public health nurses.

* * * * * * * * * * * * * * *

Even the poor immigrants practiced the Jewish custom of giving to those less fortunate than themselves. Each family would have a set of *pushke* set out on a shelf. The *Pushke* is a small container distributed by various charity organizations in which coins are collected. The organizations' collectors would visit the Jewish homes at regular intervals to collect the money from the *Pushke*. Some of the pushke labels of the early 1900's. were:

For Orphans
For Widows
For Victims of Persecution
For the Blind
For Meetings to Protest Pogroms in the Ukraine
For the Galician Brotherhood
For the Training of Newly Arrived Immigrants
For Machinery and Farm Equipment to be Sent to Jewish Farmers in Indiana
For the Jewish Chicken Raisers in Kankakee Recently Bankrupted by the Ravages of Red Tick among Rhode Island Roosters

There were many many more.

Jews have conscientiously followed the commandment to be as generous with non-Jews as they are with their coreligionists. Judah Touro's charity extended to Catholic and Protestant causes. In 1823 the following article appeared in a New Orleans newspaper:

> A Congregational Church was lately sold by auction at New Orleans to pay off the debts of the trustees and was purchased for $20,000 by Mr. Judah Touro, a native of New England and a Jew, that it might not be converted to any other use than that for which it was intended, and the society still worships in it.

When Touro died he left his one-half million dollar estate equally to Jewish and Christian charities.

In the early 1900's, Julius Rosenwald, a wealthy German Jew, established a fund to be used for the "benefit of mankind," in particular for the benefit of those people who were restricted socially. Twenty-two million dollars

of the Rosenwald fund were spent on Black welfare and education in the South. Libraries for Black children were built and Howard University was partially funded through this fund. Fellowships were awarded to one thousand promising young Blacks to help sponsor their careers. Marion Anderson received one of these scholarships. Five hundred poor white students received similar support.

These are just a few examples of the Jewish commitment to helping others. It is estimated that at least one quarter of all charity given by Jews goes to non-sectarian organizations.

Education

"Happy is the man that findeth wisdom and the man that getteth understanding." Proverbs 3.3.

Wisdom, a highly prized value, is not only the product of knowledge, which enables men to enter into a state of grace whereby good deeds can be practiced, but wisdom also involves a basic morality. Justice and lovingkindness are the highest of all ethical values.

To the Jews of earlier times the essence of wisdom was the knowledge of God's word and the Talmud. The scholar was cared for by the community and was respected above all other men. The Pharisees had democratized education among children during the second Commonwealth of Israel, before the Roman conquest. Self education continued in the *diaspora* as Jews were restricted from secular education. In Spain, and later in Germany, England and Holland, there were increased opportunities for secular learning and the Jews, accustomed to intensive study, excelled in the fields of learning that they pursued. A large percentage of nineteenth century German Jews attended college and went on to study medicine, science and law. The German Jewish immigrants started the trend among Jews in America toward secular learning, and this new trend included women as well as men. Today Jewish women graduate from college at a rate double that of the total white female population.

It is estimated that around ninety per cent of all Jews of college age are in fact in college at the present time. This compares with approximately forty-five per cent of the same age group of the general population. The figure for Jewish graduation from high school is approaching one hundred per cent. It is jokingly said that a Jewish dropout is one who has not gone on to get a doctorate. The increase in college attendance has also been steadily growing among all ethnic groups, but it has in no case been so rapid or so great a percentage as with the Jews.

There are several reasons for this high percentage of Jews in colleges and universities. What would be more natural than for "the people of the Book" (so identified by Mohammed), with whom a traditional love of learning is endemic, to spend a considerable part of their lives studying?

* * * * * * * * * * * * * * *

"A table is not blessed if it has fed no scholars."

Proverb

The first non-sectarian university in the Western Hemisphere to be sponsored by Jews is Brandeis University in Waltham, Massachusetts, which opened its doors in 1948. Brandeis is named after Louis Dembitz Brandeis, a Boston and St. Louis lawyer and an associate justice of the United States Supreme Court from 1916 to 1939.

Louis D. Brandeis, Supreme Court Justice, American Zionist leader and labor union negotiator.

Secular education in the United States has taken its toll in terms of integration and a certain loss of identity. More and more Jewish students are intermarrying which, in the majority of cases, results in the lack of a Jewish education among their children. Therefore, the very opportunity that enables Jews to prosper in America also poses the greatest threat to the survival of Judaism in this country.

A Jewish Education

Study of the Torah in ancient times was required so that the spiritual leaders would be knowledgeable about God's commandments and later the common people studied the Torah to find out what their religion required of them. During Talmudic times a more intellectual approach was taken. The Talmudists wanted to examine the reasons for such laws. They spent most of the day pouring over the Talmud in the *Bet Midrash*, a place of study where men met to discuss the Torah and Talmud.

During Roman times the first *Yeshiva*, an academy for higher studies of the Talmud, was established in Yavneh, Palestine, which attracted Jewish scholars from even the most remote corners of the country. It was there that the Palestinian Talmud was written. Soon there were *Yeshivot* (plural of Yeshiva) throughout Palestine and Babylonia and eventually in all of the countries of the *diaspora*. Few of the *Yeshiva* students wished to become rabbis. The main function of these academies was to produce learned Jewish men who were well versed in the Talmud and who would perpetuate the laws of the Torah. No secular subjects were taught until the nineteenth century, when a *Yeshiva* in Poland introduced a secular curriculum.

The eastern European Jews brought with them to America the tradition of the *Yeshiva*. Etz Chayim Talmudical Academy, the first *Yeshiva* in the United States, was organized in New York City in 1886. This academy later merged with the Rabbi Isaac Elchanan Yeshiva and eventually became Yeshiva University of New York which includes a rabbinical seminary and a medical school called the Albert Einstein Medical College. This medical college is the first in the history of the *diaspora* to be under Jewish auspices and has become one of the finest medical schools in the United States. Other

. . . . . .

"It's not that money makes everything good; it's that no money makes everything bad."

– Folk saying –

Yeshivot were established, but Yeshiva University is the largest and most important.

As Jews settled in various parts of the country, they built Talmud Torah schools for their children. In addition to religious training, the Talmud Torah schools provided the children with secular studies. As more and more Jewish children attended public school, the Talmud Torah schools became an afternoon religious training session in the synagogue. Today there are about four hundred Jewish Day Schools, most of which are Orthodox. About fifty of the day schools are Conservative and in the past few years Reform temples have also established several day schools.

The eastern Europeans also brought with them the *Cheder* system. The *Cheder* was a room in which Jewish boys received their early Hebrew education. It was sometimes located in the home of the *Melamed* or teacher. The curriculum was limited to Hebrew studies and the result was that there was hardly a male over the age of five who could not read and write Hebrew.

On his first day of *Cheder*, at age three, the boy's parents stood over him as the teacher pointed to the letters of the Hebrew alphabet. The boy repeated the names of the letters *aleph, bayz, gimel,* and *daled,* and for each letter that was pronounced he would dip his finger into a bit of honey and place it in his mouth to show how sweet learning is. When the exercise ended the boy's mother would embrace him and pray that his life would be filled with good deeds, Torah study and a good marriage.

****

Today a large percentage of the almost 250,000 children who attend Hebrew schools in the United States come from Conservative homes. A great many Jewish American children attend Sunday School in Reform temples.

The Family

Judaism has traditionally regarded marriage as the ideal state and the family as the perfect social group. Children are considered God's greatest gift to man. Marriage and children were not just recommended; they were *Mitzvot* and celebacy was looked on as some sort of religious crime. The Talmud states that "any Jew who has no wife is no man," and "four are considered as dead: the poor, the blind, the leper, and he who has no children."

In ancient times there were three ways of acquiring a wife: by capture (Deut. 21:10-14); by contract between spouses and/or their families: and by purchase. Marriage by contract continued to be a common method of acquiring a spouse up through the nineteenth century.

The father was the guardian and instructor of the family. The children and wife were under the strict control of the head of the household to whom all respect was due. Although the wife was indeed at the mercy of her husband and he

had power over her life and death, the Jewish man has always been portrayed as entirely devoted to his wife and children.

In ancient society women were considered chattel (the Talmud states that "the testimony of one hundred women is equal to the evidence of one man."). However, there is much evidence that women wielded sufficient authority. The family life centered around the mother who ran the home, lit the Sabbath candles and raised the children. The mother played the lead role in the education of both boys and girls until they reached the age of five, at which time boys were instructed by the father in Judaic law and occupational training. It was the mother's duty to teach her daughters how to cook according to *Kashrut* laws, how to sew, and how to maintain a proper Kosher home.

Children also had a role in the traditional Jewish family structure—that of strict obedience. The consequences in Biblical times for disobedience were severe.

> If any man have a stubborn and rebellious son . . . that, when they have chastened him, will not hearken unto them: then shall his father and mother lay hold on him, and bring him out unto the elders
>
> . . . . And all the men of his city shall stone him with stones, that he die. (Deut. 21:18-19, 21)

The Talmud states that this law was given as an object lesson, not to be implemented. Children were commanded to honor and love their parents, as well as to obey them.

The traditional values of family life among the Jews have remained, although behavioral patterns have been considerably altered. Until the mid-1700's and the era of the Enlightenment, marriage was arranged by a *Shadkhan* (marriage broker.) Physical attraction was not as important as the suitability of family lines. The idea of romantic love was unknown. But the changing and increasingly liberal society of modern times has affected Jewish social patterns. An arranged marriage would be preposterous to most Jewish Americans today.

Contemporary Jewish American literature and television reveal a great deal about Jewish family and parent-children relationships. The Jewish mother, stereotyped as a *baleboosteh*, is seen as the authoritative figure, demanding and overprotective, but at the same time loving and intensely proud of her offspring. The Jewish family is close knit and loyal. Children are expected to spend holidays such as Passover with their families, and if that is not practical, then a telephone communication is desirable. If at all possible, children are given the best of everything; generous allowances, summer camp and even, when the time comes, a car. In return, parents expect *Nachas*, a Hebrew word meaning pleasure or gratification, but in parent-children relationships, it means consideration, respect, attention. It is possible to receive *Nachas* in many ways, but that received from children is the only meaningful way. Often children are under tremendous pressure caused by intense affection and day-to-day demands. Statistics show that there is a far greater percentage of Jews suffering from neuroses than any other ethnic group.[13] There are, however, fewer Jews with serious crippling mental disorders. This would suggest that Jewish family life seldom includes brutally shocking childhood experiences that result in psychosis.

Studies have shown that Jewish parents are far more prone than others to praise their children and far more tolerant of their faults. Jewish parents rarely hit their children. However, there is a much more effective weapon used in the Jewish home to impose a degree of discipline—guilt. Right and wrong are often

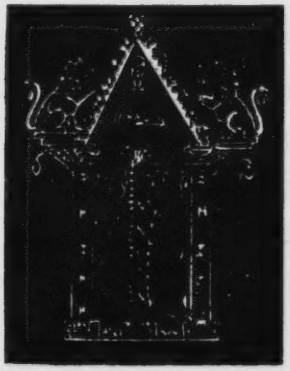
13. James Yaffe, *The American Jews*, Random House, 1968. These statistics may be based on the number of Jews receiving psychological therapy as compared with other groups and may simply mean that Jews are more inclined than others to seek therapeutic help.

misplaced by the words, "Look what you're doing to your mother," or "You're killing your mother."

There is an old saying, "Vie es Christelt sich, so Judelt es sich," meaning as the Christians go, so go the Jews. As the Jews have assimilated into a liberal and permissive American society, the Jewish family has emulated many of the behavioral patterns of the secular society. The cohesiveness of the family unit is gradually unravelling as traditional domestic roles are changing. More Jewish women than ever are being educated and emancipated. Divorce and juvenile delinquency are increasing, although they remain much lower than among other ethnic groups. Only the Chinese have a lower juvenile delinquency rate than the Jews. The Jewish family is also being threatened by the ever increasing number of intermarriages. Recent studies have shown that seventy per cent of all children from intermarriages are not raised as Jews.[14]

Traditionally the Jews had large families, having from six to a dozen children. Today the average number of children in Jewish homes is two. In addition to the decrease in family size, Jews are marrying later in life than non-Jews because of the number of years they spend acquiring an education. The Jewish family seems fated to move toward the American middle class family model.

****



14. Gilbert S. Rosenthal (ed.), *The Jewish Family In A Changing World*, Thomas Yoseloff Publ., 1970, p. 28.

SOCIAL ORGANIZATIONS

For the Jews to establish social and welfare organizations in America was a natural development. In Europe, although Jews paid taxes to the state, they received no social benefits. So in order to survive as a community, they had to provide their own mutual aid societies. It was also part of their religion to be mutually responsible for one another.

The first recorded social club in America was established by Newport's Jews in 1781. They met every Wednesday evening to play cards. It was purely a social gathering and the bylaws stated that no synagogue business could be discussed under penalty of a fine of four wine bottles. As Jewish communities grew, membership in social organizations increased. But most were not purely social. Many of the benefit societies, or *Chevras*, had only one function—aiding the elderly, sick, or needy. Orphans were cared for and eventually orphanages were built. Many of the societies were mutual burial or insurance groups. Members paid a small weekly fee and in return were guaranteed a burial plot or the services of a doctor if they got sick. Later, after organizations for the essentials had been established, the Jews formed literary societies or choral clubs. The YMHA (Young Men's Hebrew Association) was eventually founded from one of the early literary societies.

In 1843 a group of twelve German immigrants founded a mutual aid society called Bundes Bruder. The name was later changed to the Hebrew *B'nai B'rith*, meaning Sons of the Covenant. Today this group is the most active Jewish organization in the United States, with over 400,000 members, and lodges in some forty-five countries around the world. From the beginning of its inception, B'nai B'rith has been

dedicated to helping humanity and aiding Jews in distress. The group is engaged in welfare work, education, philanthropy, Americanism, interfaith good will and civil rights. No qualifications have been imposed for membership, either financial, social or religious. The Anti-Defamation League of B'nai B'rith also sponsors the Hillel foundations on nearly 250 college and university campuses, where all religious services are free to anyone who wishes to attend.

Hadassah, the Women's Zionist Organization of America, founded by Henrietta Szold in 1912 for the purpose of raising the standards of health and public medicine in Palestine and increasing awareness among American Jews of Jewish ideals and traditions, today has 1300 chapters in the United States with more than 300,000 members. While other Zionist organizations have been steadily losing members, the Hadassah has been growing. The women who belong to the Hadassah chapters are mostly involved in raising money (over 10 million dollars a year) for the support of the Hadassah Hospital and schools in Israel that the national organization has built.

There are many other national and local Jewish organizations. The Pioneer Women and Mizrachi, National Council of Jewish Women, Jewish War Veterans, American Jewish Committee and United Jewish Appeal are only a few of the largest.

In addition to the social and mutual aid organizations, old age homes, orphanages, and philanthropic societies, the Jews also built their own hospitals, where the immigrants would feel at home among their own people, and observant Jews could observe the Kashrut laws. The first Kosher hospital in the United States was Mt. Sinai in New York City, which was at first called Jews' Hospital. The institution was established in 1852 through the efforts of Sampson Simson. The original staff was made up primarily of Gentiles, but the hospital accepted non-Jewish patients only in cases of emergency. The name was changed to Mt. Sinai in 1866 and during the Civil War the hospital became non-sectarian. Today its twenty-six buildings contain some of the best facilities and physicians in the world.

The Jewish communities have since built some sixty-three hospitals in this country, including hospitals for the mentally ill, chronically ill and those specializing in particular diseases. Jewish hospitals exist in virtually every U.S. city with a Jewish population of over 40,000 (except for Washington, D.C.) and in half of the cities that have a Jewish population of between 15,000 and 40,000.

The Jewish Community Center

Found in all major Jewish population areas and in many cities having only a small Jewish population, Jewish Community Centers provide Jews who do not wish to affiliate with a synagogue with some kind of tie with the Jewish community. The centers offer membership and the use of their facilities to all residents of the community, Jewish or non-Jewish. The JCC, coordinated by a national body called the National Jewish Welfare Board, grew out of the YMHA (Young Men's Hebrew Association) movements started by the German Jews. In the 1940's, Mordecai Kaplan suggested that the Y's be called Jewish Community Centers, indicating a cultural rather than religious approach to Judaism. Those services offered to the community include pre-school activities and nursery school, hobby clubs, lecture and film series, recreation and gymnastics programs, music workshops, adult and senior citizen classes, discussion groups and perhaps a theatre program.

Additional Resources

You may write to the following agencies for additional resource material on American Jewry.

American Association for Jewish Education
114 Fifth Ave.
New York, NY 10011

American Jewish Committee
165 East 56th St.
New York, NY 10022

American Jewish Congress
15 East 84th St.
New York, NY 10028

Anti-Defamation League of B'nai B'rith
315 Lexington Ave.
New York, NY 10016

National Academy for Adult Jewish Studies
218 East 70th St.
New York, NY 10021

National Conference of Christians and Jews
43 West 26th St.
New York, NY 10019

National Jewish Welfare Board
15 East 26th St.
New York, NY 10010

Jewish Agency
Department of Education and Culture
515 Park Avenue
New York, NY 10022

Jewish National Fund
Department of Education and Youth
42 East 69th St.
New York, NY 10021

JEWISH COOKING

Jewish cuisine is a product of many centuries of Jewish residence in central and eastern Europe. Dishes typical of Poland, Russia, Hungary, Germany and Czechoslovakia were modified to conform to Kosher dietary laws. What evolved is a distinctly Jewish cuisine with names like Piroshki, Blintzes, Kugel and Strudel reflecting their countries of origin. A great emphasis was placed on noodles and dough. The following recipes are typical and delicious.[15]

KNISHES (popular as a party snack)

Dough:
2½ cups sifted flour
1 teaspoon baking powder
½ teaspoon salt
2 eggs
2/3 cup salad oil
2 tablespoons water

Sift the flour, baking powder and salt into a bowl. Make a well in the center and drop the eggs, oil and water into it. Work into the flour mixture with the hand and knead until smooth.

There are two ways to fill the knishes. In either case, divide the dough in two and roll as thin as possible. Brush with oil. Now you can spread the filling on one side of the dough and roll it up like a jelly roll. Cut into 1½-inch slices. Place in an oiled baking sheet cut side down. Press down lightly to flatten. Or you can cut the rolled dough in 3-inch circles. Place a tablespoon of the filling on each; draw the edges together and pinch firmly. Place on an oiled baking sheet, pinched edges up. In either case, bake in a 375° oven 35 minutes or until browned. Makes about 24.

---

15. All recipes are from *The Art of Jewish Cooking* by Jennie Grossinger, listed in the bibliography.

Fillings for Knishes

Potato:

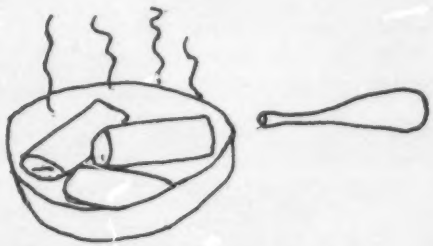
1 cup chopped onions
6 tablespoons chicken fat or butter
2 cups mashed potatoes
1 egg
1 teaspoon salt
¼ teaspoon pepper

Brown the onions in the fat or butter. Beat in the potatoes, egg, salt and pepper until fluffy.

Cheese:

1½ cups diced scallions or onions
4 tablespoons butter
2 cups pot cheese
1 egg
1½ teaspoons salt
1/8 teaspoon pepper
2 tablespoons sour cream

Scallions are better than onions for this, so try to get them. Brown the scallions in the butter and beat in the cheese, egg, salt, pepper and sour cream until smooth.



BLINTZES (similar to crêpes, great for brunches)

Blintze Batter:

3 eggs
1 cup milk or water
½ teaspoon salt
2 tablespoons salad oil
¼ cup sifted flour
Butter or oil for frying

Beat the eggs, milk, salt and salad oil together. Stir in the flour.

Heat a little butter or oil in a 6-inch skillet. Pour about 2 tablespoons of the batter into it, tilting the pan to coat the bottom. Use just enough batter to make a very thin pancake. Let the bottom brown, then carefully turn out onto a napkin, browned side up. Make the rest of the pancakes.

Spread 1 heaping tablespoon of any of the fillings along one side of the pancake. Turn opposite sides in and roll up like a jelly roll.

You can fry the blintzes in butter or oil or bake them in a 425° oven until browned. Makes about 18.

Serve dairy blintzes with sour cream.

Fillings for Blintzes

Apple:

1 egg white
1½ cups finely chopped apples
4 tablespoons sugar
½ teaspoon cinnamon
3 tablespoons brown sugar
3 tablespoons melted butter

Beat the egg white until it begins to stiffen. Fold in the apples, sugar and cinnamon. Fill the pancakes and arrange in a buttered baking pan. Sprinkle with the brown sugar and butter.

Bake in a 400° oven 20 minutes. Makes about 18.

Blueberry:

1½ cups blueberries
3 tablespoons sugar
1 tablespoon cornstarch
1/8 teaspoon nutmeg

Toss all the ingredients together.

Vegetable:

½ cup shredded cabbage
½ cup grated carrots
½ cup finely sliced green pepper
¼ cup diced onions
3 tablespoons butter or oil
1 teaspoon salt
Dash cayenne pepper

Cook the cabbage, carrots, green pepper and onions in the butter or oil for 10 minutes, stirring occasionally. Season with the salt and cayenne.

Cheese:

2 cups drained cottage cheese
1 egg yolk
¼ teaspoon salt
1 tablespoon melted butter
2 tablespoons sugar (optional)
1 teaspoon lemon juice (optional)

Beat the cheese, egg yolk, salt and butter together. Add the sugar or lemon juice if you like – some people like them sweet, some don't.

Sour-Cream Batter for Blintzes

1 egg
¼ cup milk
¼ cup sour cream
1/8 teaspoon salt
1 cup sifted flour
Butter for frying

Beat together the egg, milk, sour cream and salt. Stir in the flour, mixing until smooth.

Heat some butter in a 7-inch skillet. Pour about 2 tablespoons of the batter into it, tilting the pan to spread the batter evenly. Fry until browned and turn to brown other side.

Place a heaping tablespoon of one of the fillings on each pancake. Tuck in the opposite sides and roll up. Arrange in a buttered baking dish and bake in a 450° oven 10 minutes.

This batter makes a rich pancake, and is more suitable for sweet fillings. Makes about 16.

PIROSHKI (often served with soup in place of crackers or bread)

Dough:

2 cups sifted flour
½ teaspoon salt
¼ cup shortening
1 egg yolk
4 tablespoons ice water

Sift the flour and salt together. Work in the shortening with the hand. Beat the yolk and water together and add to the previous mixture. Toss lightly and form into a ball.

Roll out the dough 1/8 inch thick and cut into 3-inch circles. Use a tablespoon of one of the following fillings for each. Chill. Fold over into a half-moon and press the edges together with a little water. Arrange on a greased baking sheet.

Bake in a 400° oven 15 minutes or until browned. Makes about 24.

Fillings for Piroshki

Potato:

½ cup minced onions
4 tablespoons chicken fat or butter
2 cups mashed potatoes
1 egg yolk
1 teaspoon salt
Dash cayenne pepper

Lightly brown the onions in the fat or butter. Stir in the potatoes, egg yolk, salt and cayenne pepper. Cool 10 minutes.

Liver:

½ cup minced onions
¼ pound mushrooms, chopped
6 tablespoons chicken fat
½ pound chicken livers
2 tablespoons minced parsley
1½ teaspoons salt
¼ teaspoon pepper

Brown onions and mushrooms in half the fat, remove and set aside. Melt remaining fat in same pan, add livers and cook ten minutes. Combine all ingredients and chop finely. Cool.

Cheese:

½ pound pot cheese
¼ pound cream cheese
2 tablespoons sour cream
1 egg yolk
1 teaspoon salt
1 tablespoon sugar (optional)

Beat all the ingredients until smooth. Use the sugar or not, depending on whether you like a sweet filling. Serve with sour cream.

Prune:

¼ cup honey
¼ cup orange juice
2 teaspoons lemon juice
1 pound unsweetened pitted prunes
1 tablespoon grated orange rind

Cook the honey, orange juice and lemon juice for 5 minutes. Add the prunes and cook over low heat 15 minutes, stirring occasionally. Drain and chop the prunes. Add the orange rind. Cool before filling the squares.

NOODLE KUGEL

3 eggs
4 tablespoons brown sugar
1/8 teaspoon nutmeg
4 cups cooked broad noodles
½ cup seedless white raisins
½ cup sliced blanched almonds
1 tablespoon lemon juice
4 tablespoons melted butter or chicken fat
2 tablespoons bread crumbs

Beat the eggs and brown sugar until fluffy. Add the nutmeg, noodles, raisins, almonds, lemon juice and melted butter or fat. Turn into a well-greased ring mold or baking dish. Sprinkle with the bread crumbs. Bake in a 375° oven 50 minutes or until browned.

Serve with meat or poultry dishes or as a dessert with a sweet fruit sauce. Serves 6-8.

STUFFED BREAST OF VEAL

5 pounds breast of veal
2½ teaspoons salt
½ teaspoon pepper
1 teaspoon paprika
½ teaspoon garlic powder
3 tablespoons fat

Have the butcher make a pocket in the veal. Sprinkle with the salt, pepper, paprika and garlic powder. Fill the pocket with one of the following stuffings and fasten the opening with skewers or thread.

Melt the fat in a roasting pan and place the veal in it. Roast in a 325° oven 3 hours or until meat is tender. Baste frequently and add a little water if pan becomes dry. Serves 6-8.

Fillings for Veal

Potato Stuffing

2 cups grated potato, drained
½ cup minced onion
4 tablespoons potato flour
1 egg
1½ tsp. salt
¼ tsp. pepper

Mix all the ingredients and stuff the veal.

Bread Stuffing

1 onion, minced
1 green pepper, diced
3 stalks celery, sliced
6 slices bread
1 tsp. salt
1/8 tsp. pepper

1/8 tsp. thyme
1 tsp. paprika
1 egg

Cook the onion, green pepper and celery in the fat for 10 minutes, stirring occasionally. Soak the bread in water; squeeze dry and pull into small pieces. Add to the vegetables with the salt, pepper, thyme, paprika and egg. Mix well and stuff veal.

NOODLE-APPLE PUDDING

2 eggs
4 tablespoons sugar
¼ teaspoon salt
½ teaspoon cinnamon
1 cup grated apples
½ cup seedless raisins
4 cups cooked fine noodles, drained
3 tablespoons melted butter or fat

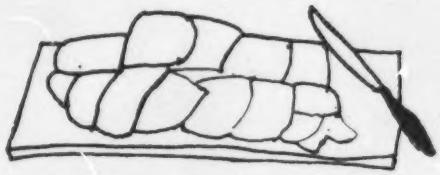
Beat the eggs, sugar, salt and cinnamon together. Stir in the apples, raisins, noodles and butter or fat. Turn into a greased baking dish.

Bake in a 400° oven 40 minutes or until browned. Serves 6-8.

SWEET-AND-SOUR RED CABBAGE

6 cups shredded red cabbage
½ cup grated apple
¼ cup water
1 teaspoon salt
1 tablespoon flour
4 tablespoons vinegar
1½ tablespoons sugar
2 tablespoons butter or fat

Cook the cabbage, apple, water and salt over low heat 15 minutes. Mix the flour and vinegar until smooth and add to the cabbage with the sugar and butter or fat. Cook 15 minutes longer. Serves 6.



CHALLAH (Egg Bread)

1 cake or package yeast
2 teaspoons sugar
1¼ cups lukewarm water
4½ cups sifted flour
2 teaspoons salt
2 eggs
2 tablespoons salad oil
1 egg yolk
4 tablespoons poppy seeds

Combine the yeast, sugar and ¼ cup lukewarm water. Let stand 5 minutes.

Sift the flour and salt into a bowl. Make a well in the center and drop the eggs, oil, remaining water and the yeast mixture into it. Work into the flour. Knead on a floured surface until smooth and elastic. Place in a bowl and brush the top with a little oil. Cover with a towel, set in a warm place and let rise 1 hour. Punch down, cover again and let rise until double in bulk. Divide the dough into three equal parts. Between lightly floured hands roll the dough into three strips of even length. Braid them together and place in a baking pan. Cover with a towel and let rise until double in bulk. Brush with the egg yolk and sprinkle with the poppy seeds.

Bake in a 375° oven 50 minutes or until browned.

Makes 1 very large challah. If you wish, divide the dough in six parts and make two large loaves, or make one loaf and many small rolls. You may also bake the bread in a loaf pan.

Note: 1/8 teaspoon saffron can be dissolved in the water if you like additional flavor and color.

Some foods are traditional for certain Jewish holidays. Knaidlach and Latkes are eaten during Passover.

PAREVE KNAIDLACH

2 egg yolks
½ teaspoon salt
2 egg whites, stiffly beaten
½ cup matzo meal

Beat the egg yolks and salt until thick. Fold into the egg whites, then gradually fold in the matzo meal. Chill 1 hour. Moisten hands, shape mixture into ½-inch balls. Cook in boiling salted water 20 minutes. Serve in dairy or meat soups. Makes about 16.

MATZO BRIE

2 eggs
½ teaspoon salt
2 teaspoons grated onion (optional)
2 matzos
Butter or fat for frying

Beat the eggs, salt and onion together. Hold the matzos under running water, drain. Then crumble them into the eggs. Mix well.

Heat the butter or fat in a 9-inch skillet and turn the matzo mixture into it. Fry until lightly browned on both sides. Serves 1 or 2.

CHEESE KNAIDLACH

2 cups pot cheese
2 egg yolks, beaten
½ teaspoon salt
4 tablespoons matzo meal
3 tablespoons melted butter
2 tablespoons sugar (optional)
2 egg whites, stiffly beaten

Force the cheese through a food mill. Stir in the egg yolks, salt, matzo meal and butter. Add the sugar if you want to serve the knaidlach as a dessert, but omit if they are to be served in a dairy soup. Fold in egg whites and chill 30 minutes. Moisten hands, form mixture into 2-inch balls. Cook in boiling salted water 20 minutes or until they rise to the top. Drain. Serve in soup or as a dessert with sugar, cinnamon and sour cream. Makes about 18.

POTATO LATKES

2 eggs
3 cups grated, drained potatoes
4 tablespoons grated onion
1 teaspoon salt
¼ teaspoon pepper
2 tablespoons cracker or matzo meal
½ cup fat or butter

Beat the eggs and add the potatoes, onion, salt, pepper and meal.

Heat half the fat or butter in a frying pan and drop the potato mixture into it by the tablespoon. Fry until browned on both sides. Keep pancakes hot until all are fried and add more fat or butter as required. Serves 8.

HAMENTASCHEN

Hamentaschen cakes are traditional for the Purim celebration.

Honey Dough for Hamentaschen:
4 cups sifted flour
½ teaspoon salt
1 teaspoon baking powder
½ cup shortening, softened
4 eggs
1 cup honey

Sift the flour, salt and baking powder into a bowl. Make a well in the center and place the shortening, eggs and honey in it. Work together with the hand until a dough is formed. Roll out and cut into 4-inch squares. Place a heaping tablespoon of filling on each and fold over into a triangle, sealing the edges.

Bake in a 350° oven 20 minutes or until browned. Makes about 3 dozen.

Prepared fillings for Hamentaschen may be purchased in special food stores or delicatessens.

Fillings for Hamentaschen

Poppy Seed:

2 cups poppy seeds
1 cup milk
¼ cup honey
1 teaspoon grated lemon rind
½ cup seedless raisins

Have the poppy seeds ground or put through your food chopper. Combine with the milk and honey. Cook over low heat, stirring frequently, until thick. Stir in the lemon rind and raisins. Cool and fill the dough.

Prune:

2 cups lackwa (prune butter)
½ cup ground almonds
1 tablespoon grated orange rind

Mix ingredients together and fill dough.

Discussion Questions and Activities

1. Write an essay about life in a Jewish family in Spain in the year 800. Write another essay about life in a Jewish family in Spain in 1480. What happened to bring about changes in their way of life?
2. What was the difference between a *Converso* and a *Marrano?*
3. How would you expect the physical characteristics of the Sephardim and the Ashkenazim to differ? To what would you attribute these differences?
4. Have Jews always enjoyed religious freedom in the United States?
5. Read a book about life in the Lower East Side and make a report to the class.
6. What were the reasons underlying German Jewish immigration to the United States? the eastern European Jewish immigration? In what ways were they similar? different?
7. Why was demographic distribution of the German Jews different from that of the Sephardim?
8. Discuss the reasons for antagonism between the Sephardim and the German Ashkenazim.
9. Write a short story about a child living in a *shtetl* in Russia.
10. Write a report on the development of Reform and Conservative Judaism in the United States.
11. Is the letter from the B'nai B'rith to President Grant still applicable today?
12. If you have a grandparent or older relative who was a Jewish immigrant, interview her or him. Ask about life in the old country, problems faced in the United States, occupation, customs and traditions. How is your own life different from that of the immigrant?
13. Why were the eastern European Jews so very different from the German Jews?
14. Write an essay about three generations of Jews in the United States and discuss the assimilation process.
15. Would Jewish immigrants who moved west in the 1880's have assimilated more or less quickly than those who remained in large cities in the East? Give reasons for your answer.
16. Why is Israel important to American Jews? to Christians? to Arabs?
17. Follow current events in the Middle East. Discuss the reasons for the tensions and offer possible solutions.
18. Why are the American Jews assimilated American citizens, when in eastern Europe they were considered a foreign element?
19. Visit a Reform, Conservative and Orthodox synagogue. How do they differ? In what ways do they resemble churches? Write short reports of their histories.
20. Choose a famous Jewish immigrant to the United States. Read a biography about that

person and write a report to present to the class.

21. Do a research project on Columbus. Try to find information to substantiate the belief that Columbus was a Marrano.
22. Read Longfellow's poem, "The Jewish Cemetery at Newport."
23. Write to American Sephardi Federation, 515 Park Ave., New York, NY 10022 for information about the Sephardic Jews in this country.
24. Choose one of the following Zionist leaders and write a short biography:
    Stephen S. Wise
    Louis Lipsky
    Louis D. Brandeis
    Rabbi Hillel Silver
    Henrietta Szold
25. Find out about some of the Jewish organizations in your area. What community needs do they serve? How did they get started?
26. Write a short biography of Hillel, a Jewish philosopher born around 30 B.C. whose teachings were similar to those of Jesus.
27. A great many Jews have made contributions to the field of music, in composing and performing. The lives of some of these people make fascinating studies. The following are just a few of the many names from which one could choose:

Irving Berlin	Leonard Bernstein
Jerome Kern	Vladimir Horowitz
Richard Rodgers and	Yehudi Menuhin
Oscar Hammerstein	Arthur Rubenstein
Kurt Weill	Bob Dylan

Simon and Garfunkel

28. Do as much research as possible on one of the following American Jewish settlers. Write a biographical essay.

Asser Levy	Hayman Levy
Jacob Lumbrozo	Rebecca Gratz
Abraham Campenelli	Ephraim Hart
Judah Monis	Dr. Isaac Jacobi
Myer Myers	Dr. Jall Hart
Mordecai Sheftall	David Einhorn
Haym Salomon	Uriah P. Levy
Moses Levy	Captain Mordecai Myers

29. Try some of the recipes included in the guide or in *The Art of Jewish Cooking* by Jennie Grossinger.
30. The Hasidic dance record, Tikva Records, distributed by International Record Industries, P.O. Box 593, Radio City Station, New York, 10019, includes a booklet with dance instructions. Try some of these dances in your class. The record is available as part of the resource kit on "The Jews of Connecticut" from the Learning Resources Area, U-32, School of Education, University of Connecticut, Storrs 06268.

GLOSSARY – PART II

Ark of the Covenant – the housing for the Torah scrolls kept in the synagogue.

Arba Kanfot – a small Tallit worn as an undergarment; also called a Tzitzit.

Ashkenazim (pl. noun) – Jews who settled in central, northern and eastern Europe and their descendants.

Baal Shem Tov – a spiritual leader of the Hasidim.

Babylonian Captivity – the period in Jewish history from the fall of Jerusalem and the destruction of Solomon's Temple in 586 B.C. when thousands of Jews were deported to Babylon, until their return and the rebuilding of the Temple in 516 B.C.

Baleboosteh – an efficient Jewish mother and housewife.

Bet Midrash – a house of study and prayer that was the center of the Hasidic communities in eastern Europe.

Chas vesholem – a Yiddish term meaning God forbid uttered to help ward off evil spirits.

Cheder – a school room where Jewish boys received early Hebrew education.

Chevras – Jewish benefit or mutual aid societies.

Conservative movement – the middle-of-the-road denomination in Judaism that is flexible in terms of tradition and interpretation of the Torah.

contractor – in the garment industry, the contractor bought cut garments from the

cutters, finished them in his own shop and delivered them to the merchandiser.

Converso – the Spanish name for a Jew who converted to Christianity.

diaspora – the term given to all of the areas outside of Israel where the Jews have been living since the dispersion from Palestine in the first century.

Dybbuk – the soul of a dead person who occupied the body of a living person for a short time in order to atone for some past sin, according to folklore.

Ethical Culture – an offshoot of Reform Judaism that stressed an ethical philosophy where belief in God was secondary.

Gabbai – a synagogue leader also called a Parnas.

ghetto – a section of a city where European Jews were required to live.

Goyim – non-Jews (in Hebrew Goyim literally means people)

Hamsa – a magical symbol of Jewish folklore in the form of an open hand.

Hasidim – a fundamental or "mystical" sect of orthodoxy originating in eastern Europe; literally means "pious."

Hazzan – the cantor or one who chants prayers during services in the synagogue.

Hoyf – Hasidic court composed of a *Rebbe* and his followers.

Inquisition – established in Spain in 1478 to seek out insincere converts among the Jews and Moors; it developed into a secret police force that used torture and terror to extract confessions.

Kabbalah – mystical teachings of Judaism. Kabbalists were "white magicians" who were active until medieval times.

Kashrut – Kosher laws pertaining to diet.

Kene Hora – phrase meaning "against the evil eye."

Kosher – correct according to traditional Judaic law.

Ladino – a medieval form of Spanish, combined with Hebrew words and written in Hebrew-like characters; also called Judesmo.

Maghreb – North African countries where Sephardic and oriental (Forastero) Jews settled, i.e. Libya, Algeria, Tunisia and Morocco.

Marrano – the name given to Spanish Jews who outwardly converted to Christianity while continuing to practice Judaism in private.

Melamed – a teacher.

Mezuzah – a small wood or metal case containing a scroll on which is written a scriptural text from Deuteronomy that is attached to the door frame of a house.

Minyan – the necessary quorum of ten that is needed in order to conduct a religious service.

Mitzvah (pl. Mitzvot) – a religious ordinance or duty.

Magen David – the six-sided shield or star of David that has been the symbol of the Jews since ancient times.

Moors – Muslim inhabitants of Northwestern Africa of mixed Arab and Berber origin who invaded Spain in the eighth century.

Nachas – Hebrew word for pleasure or gratification, meaning respect and attention that parents receive from their children.

Orthodoxy – traditional Judaism; strict adherence to the Torah laws.

Pales of Settlement – certain areas in Russia where Jews were required to live.

Parnas – a synagogue leader; the president of the synagogue.

pogrom – the mass slaughter of a community.

Pushke – small containers or banks that were kept in Jewish homes for coins that were given to charities.

Rabbi – a religious leader and teacher.

Rebbe (pl. Rebbaim) – an Hasidic leader; a respected and learned man of the Jewish community.

Reconstructionists – a very liberal Jewish philosophy that stressed the importance of the Jewish ethos while continually redefining the nature of God.

Reform movement – a liberal denomination of Judaism that began in Germany and developed fully in the United States.

scapegoat – one who is blamed for no reason for the problems of another.

Sephardim (pl. noun) – Jews who settled in Spain and Portugal after the dispersion in 70 A.D., and their descendants.

Shadkhan – a marriage broker.

Shammas – one who carries out the orders of the synagogue president; a caretaker.

Shaytl – a wig worn by Orthodox women.

Shema – the prayer "Hear O Israel, the Lord Our God, the Lord is One."

Shochet – a specially trained animal slaughterer who kills the animal according to Kosher laws.

Shtetl – a small village in eastern Europe that was almost entirely Jewish.

Simhat Torah – the day on which the last portion of the Torah is read.

Sofer (pl. Soferim) – a scribe who hand prepares the Torah scrolls for synagogues.

sweat shop – a small shop of the contractor in the garment industry where immigrants labored under terrible conditions for up to 15 hours a day.

synagogue – an assembly place that became the center of Jewish worship and community affairs.

Tallit – a prayer shawl.

Tefillin – phylacteries or small black boxes containing a scriptural text that are worn during prayers on the arm and head.

Tia – a wise old Sephardic woman who was called upon to help cure the sick by administering folk remedies.

Touro Synagogue – the oldest surviving synagogue in North America, located in Newport, Rhode Island.

Trefah – non-Kosher or forbidden foods.

Trope – system of symbols used in Hebrew writings that give musical values to the letters.

Tzitzit – a fringed undergarment; a small Tallit.

Yad – a pointer used to follow the reading in the Torah.

Yarmulke – a scull cap.

Yeshiva – an all-day Hebrew school or a Hebrew university.

Yiddish – a mixture of medieval German and Hebrew spoken by eastern European Jews.

Yiddishkeit – old world Jewishness; the life of tradition and mitzvot.

Zedakah – charity.

Zionism – a nineteenth century movement for the establishment of Israel as a Jewish homeland.

AUDIO VISUAL RESOURCES

American Jews

Films

The American Jew: A Tribute to Freedom, 44½ minutes, 1958, produced by CBS for television, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price $15.00

Shows the contributions of American Jews to democracy, but over exaggerates the exceptional Jewish personalities without portraying the ordinary American Jew. The film also does not dwell on many of the important cultural aspects of the community such as education and philanthropy, but it can be effectively used as an introduction to a study of the historical American Jew. Suitable for high school and adult groups.

An American Girl, 29 minutes, 1958, produced by Dynamic Films, Inc., distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price $10.00

Based on a true incident, this film tells the story of an American teenager who wears a bracelet with a star of David and is mistakenly believed to be Jewish with the result that she is ostracized by her friends and neighbors. The film is an excellent introduction to a discussion of irrational prejudice and anti-Semitism. Good for secondary and adult groups.

A Storm of Strangers, 27 minutes, 1969, produced by Saul Rubin, National Communications Foundation, distributed by ACI Films, Modern Film Rentals, 2323 New Hyde Park Rd., New Hyde Park, New York. Rental fee $35.00.

A well-done and beautifully photographed film of immigrant life in New York's Lower East Side. The film concludes with scenes of life

there today. This film does, however, contain some uncomplimentary subtle comparisons of culture and aspirations of the Black and Jewish communities. Suitable for secondary students.

Black Jews, color, 20 minutes, 1972, produced by Avraham Goren and Chaim Zeldis, distributed by NewLine Cinema, 121 University Place, New York, 10003. Rental fee $25.00.

Highly recommended for mixed audiences, this film presents a look at the black Jewish community near Atlantic City, its religious and cultural life and the unique form of prejudice that they experience. Good for secondary and adult groups.

Hand in Hand, 90 minutes, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental fee $25.00.

A full-length motion picture which combines the qualities of dramatic entertainment with the importance of brotherhood and inter-cultural understanding. Mystery, intrigue and adventure are used to tell the story of a sensitive and deep friendship between a Catholic boy and a Jewish girl. The film has won numerous awards including the Venice Festival, first prize in cultural division for picture best suited for children; Parent's Magazine Gold Medal Award for family entertainment; and Motion Picture Association Special Citation. Good for all ages.

The Gift, 30 minutes, 1956, produced for television by the Jewish Theological Seminary of America in cooperation with the NBC, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York. Rental price $8.50, prepaid.

A kinescope that depicts the life of Judah Touro, highlighting the liberation of his slave. The conflicting points of view on slavery provide a basis for discussion. Suitable for all secondary and adult levels.

Lawyer from Boston, 30 minutes, 1956, ibid.

Warm and interesting presentation of the life of Louis D. Brandeis. Suitable for secondary students.

The Pugnacious Sailing Master, 30 minutes, 1954, ibid.

A dramatic and effective story of Uriah P. Levy who was instrumental in the abolition of corporal punishment in the United States Navy. Suitable for secondary levels.

Voyage to America, 12 minutes, 1964, produced for the U.S. Pavilion at the New York World's Fair, distributed by the ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price upon request.

A well done film that contains good background material for teaching American Jewish history on the high school level. Film portrays contributions made by each immigrant group to the building of the U.S. Good for secondary groups.

Young Sam Gompers, 30 minutes, 1962, produced for television by the Jewish Theological Seminary in cooperation with NBC, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York. Rental price $8.50, prepaid.

A professional production of Samuel Gompers' early life and his role in the founding of the AF of L. The film provides a look at the labor situation in the early 1900's and is suitable for high school and adult groups.

Who Are The American Jews?, 30 minutes, distributed by the ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price $10.00

A lecture by Dore Schary, playwright-producer-director, that presents a profile of the American Jewish community, its growth and development over 300 years. Schary surveys the diversity in American Jewry, and analyzes Jewish involvement in every phase of American life and its relationship to Israel. Suitable for high school and adult groups.

The American Jewish Writer, 30 minutes, 1969, produced and distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York, 10016. Rental price upon request.

Discusses the emergence of several Jewish authors during the past two or three decades. The narrator draws on the works of Malamud, Bellow and Roth. Good for high school age.

Sometime Before Morning, 30 minutes, color, 1973, produced and distributed by the ADL of B'nai B'rith. 315 Lexington Ave., New York, 10016. Rental price upon request.

This film shows the work of the ADL in education, in promoting better intergroup relations and in protecting minority groups. Good for high school audiences.

The Work of My Hands, 15 minutes, color, 1959, produced by Allen d'Or Productions, distributed by the Commission on Social Action of Reform Judaism, 838 Fifth Ave., New York, 10021. Rental price upon request.

This film relates Jewish ethical values to urgent social issues such as civil liberties. Recommended for high school audiences.

Kasrilevka on the Mississippi, 30 minutes, 1955, produced by the Jewish Theological Seminary of America in cooperation with NBC, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York, NY. Rental price $8.50 prepaid, plus return postage.

This kinescope features a conversation between Mark Twain and Sholom Aleichem, highlighting the similarities of their literary style and of their attitudes towards basic values. Recommended for high school and adult audiences.

A Conversation With Isaac Basheris Singer, 30 minutes, 1967, produced by the Jewish Theological Seminary of America in cooperation with NBC, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York, N.Y. Rental price $8.50 prepaid, plus return postage.

Although this kinescope is not very well executed, it can be a useful tool for introducing students to the work of I.B. Singer, who describes the various influences in his development as a writer. Suitable for high school and adult audiences.

Jewish Legends and Tales, 60 minutes, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York, 10016. Rental price upon request.

Elie Wiesel, Jewish novelist, recounts tales and legends from Hasidic literature and the Midrash. Suitable for high school and adult audiences.

The Life Cycle of the Jew, 30 minutes, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York, 10016. Rental price $10.00

Jewish moral and ethical values are discussed by Rabbi Jules Harlow. He illustrates how these values are reflected in Jewish rituals.

Grant Us Peace, 29 minutes, 1961, distributed by the Jewish Chautaqua Society, 838 Fifth Ave., New York, NY. Free rental.

A stimulating film on ethics, this production aims to demonstrate the importance of personal involvement in behalf of peace. The direction and photography are excellent. Recommended for junior high to adult groups.

The Thief and the Hangman, 30 minutes, 1952, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York, N.Y. Rental price $8.50 prepaid, plus return postage.

This excellent kinescope explores the ethical question as to who may administer justice in a society where everyone is guilty. Highly recommended for junior high to adult groups of all religious leanings.

Filmstrips

Albert Einstein, 47 frames, color, 1956, produced and distributed by Jewish Education

Committee of New York, 426 W. 58th St., New York. Sale price $7.50 including two copies of accompanying script.

A good biographical filmstrip of Albert Einstein's involvement with the Jewish community as well as his contributions to science. Suitable for high school and adult groups.

American Jewry in the Civil War, 49 frames, color, 1961, produced and distributed by Jewish Education Committee of New York, 426 W. 58th St., New York. Sale price $7.50, including two copies of script.

Covers the social, religious and fraternal life of American Jewry. It highlights efforts to organize synagogues and organizations and the roles played in the Civil War. The filmstrip is weak in some areas but can serve a definite need, used in conjunction with information supplied by the teacher. Suitable for secondary students.

Haym Salomon – Financier of the Revolution, 30 frames, color, 1953, distributed by the Filmstrip House, 432 Park Ave. South, New York. Sale price $4.00.

A visual account of the life of Haym Salomon and his patriotic endeavors during the American Revolution. Suitable for secondary students.

Call For The Question: The Synagogue In The Community, 53 frames, color, 1957, distributed by Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $6.00, including teacher's guide.

A thought provoking filmstrip that portrays the role of the synagogue in the field of social action. Recommended for high school and adult groups.

Martin Buber – The Life in Dialogue, 47 frames, color, 1966, distributed by Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $10.00, with accompanying recording and two copies of a teacher's guide.

A first rate production that depicts the life of the famous Jewish philosopher. Suitable for secondary and adult groups.

The Baal Shem Tov – The Teachings of the Hasidim, 66 frames, color, 1962, distributed by Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $11.50, including 12-inch LP recording and two copies of a teacher's guide.

A superb production on the historical Hasidic movement and its founder. Highly recommended for high school and adult groups.

David Einhorn: The Father of the Union Prayerbook, 41 frames, color, 1960, distributed by Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $7.50, including two copies of a teacher's guide.

A colorful filmstrip that portrays the life of an outstanding leader of the Reform movement in the U.S. Suitable for high school and adult groups.

Anti-Semitism and World War II

Films

The Chosen People, 30 minutes, 1961, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price $10.00.

A kinescope produced by NBC about a group of teenagers who discover that the Community Club they have selected for the Senior Prom will not admit Jews. A good script and good photography make it an important film on the subject of Anti-Semitism. However the subject of inter-dating may be objectionable to Orthodox audiences. Suitable for secondary school students.

An Act of Faith, 30 minutes, 1961, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Rental price upon request.

A kinescope in two parts, 30 minutes each, that eloquently dramatizes the nobility of the Danish people during World War II and their role in rescuing Jews from the hands of the Gestapo. Suitable for secondary students and adults.

I Never Saw Another Butterfly, 30 minutes, 1966, distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 E. 70th St., New York. Rental price $8.50, prepaid.

A moving film based on the book with the same title that contains drawings and poems of children at the Terezin concentration camp in Czechoslovakia during 1942-44. The script and acting are just mediocre but it can be used effectively along with the book to generate discussions of the Holocaust. Suitable for high school or adult groups.

The Legacy of Anne Frank, 30 minutes, 1968, available in color from Contemporary Films, Mc-Graw-Hill, 1221 Ave. of the Americas, New York. Rental price upon request.

Filmed in Holland, the kinescope features the story of Anne Frank. Appearing in the film is Anne's father, the only surviving member of the family. Though it deals with a brutal subject, the viewer can absorb it without flinching in revulsion to man's inhumanity to man. Highly recommended for secondary students and adults.

Memorandum, 58 minutes, 1966, distributed by Contemporary Films, Mc-Graw-Hill, 1221 Ave. of the Americas, New York. Rental price $25.00.

Tasteful narration and music make this film excellent program material for the study of history, ethics and the Jewish Community. The memory of the Holocaust is contrasted with the placid life and attitudes in Germany today. Suitable for secondary students and adults.

Filmstrips

The Anatomy of Nazism, color, 50 text-frames, 1962, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York 10016. Sale price $5.00 including teacher kit containing copies of "The Anatomy of Nazism" and "The Third Reich in Perspective," books.

The filmstrip, based on the publication of the same title, is an informative presentation of the social, cultural, economic and political workings of Nazism. Suitable for high school and adult groups.

Anne Frank and the Holocaust, 47 frames, 1972, distributed by Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $9.50 including narrative.

Using photos of Anne and of the people and places in Amsterdam during the years of Nazi occupation, this filmstrip effectively presents the story of Anne Frank. Suitable for young children through middle school groups.

World Jewry

Films

Let My People Go, 26 minutes, 1971, distributed by ADL of B'nai B'rith, 315 Lexington Ave., New York. Rental price $15.00.

A documentary showing the situation of Soviet Jews from a personal view. Filmed after the Leningrad Trials, the film depicts the hardships suffered by the Jews seeking exit visas. Suitable for high school or adult groups.

The Last Chapter, also in 35 mm., 90 minutes, 1965, distributed by Ben-Lar Productions, 311 W. 24th St., New York. Rental price upon request.

A stirring documentary on Jewish history in Poland. An excellent historical resource on Polish Jewry, showing life in a shtetl and in the large centers of Poland. Also deals with the Nazi Holocaust. Suitable for high school or adult audiences.

The Ghetto Pillow, color, 21 minutes, 1960, distributed by Contemporary Films, Inc., Mc-Graw-Hill, 1221 Ave. of the Americas, New York. Rental price $12.50.

A warm and vivid story of Jewish life in the shtetl of eastern Europe, based on water color

paintings of Samuel Rithbort. Background information is recommended before showing the film. Suitable for high school or adult groups.

He Who Saves A Single Life, 27 minutes, 1964, distributed by United Hias Service, 200 Park Ave. So., New York. Rental is free.

A dramatic and graphic account of Hias' effort in rescuing three million Jewish refugees and resettling them in free lands around the world. A documentary showing Jews fleeing from oppression during the last fifty years. Suitable for high school and adult groups.

Jews of Morocco, color, 16 minutes, 1964, distributed by United Jewish Appeal, 1290 Avenue of the Americas, New York. Free rental.

A moving and well presented documentary that provides an interesting glimpse into the life and culture of North African Jewry. The film is highly reocmmended for secondary school students and adults.

The Making of a Man, color, 29 minutes, 1969, distributed by Women's American ORT, 1250 Broadway, New York. Rental price $25.00.

A documentary, impressive and informative, that deals with the Jewish community in Iran, its history and present day life. Suitable for high school and adult groups.

The Price of Silence, 29 minutes, 1964, narrated by Edward G. Robinson, distributed by Chautauqua Society, 838 Fifth Avenue, New York. Rental price $15.00 for one day, $20.00 for two days, $30.00 for one week.

Russia's discrimination toward Jews is presented in this superb film which stresses the need to alert world conscience to Anti-Semitism in Russia. Suitable for high school and adult groups.

Tevya, color, 18 minutes, 1968, distributed by Contemporary Films, Mc-Graw-Hill, 1221 Ave. of the Americas, New York. Rental price $12.00.

A good film about the life of the Sholom Aleichem character Tevye and his seven daughters. Good artwork and music make it an excellent film that would appeal to sophisticated audiences, high school and adult.

Filmstrips

Turkey – Jews in Distant Lands Series, Section I (55 frames) on Life in Istanbul, and Section II (50 frames) on the Jewish communities in Izmir, Ankara and Edirne. In color, 1966, distributed by Commission on Jewish Education, Union of American Hebrew Congregations, 838 Fifth Ave., New York. Sale price $12.00 for both sections, including two copies of teacher's guide.

An interesting and informative filmstrip on Turkish Jewry that is suitable for secondary students and adult groups.

Israel and Zionism

A Conversation with Golda Meir, 27 minutes, color, distributed by the ADL of B'nai B'rith, 315 Lexington Ave., New York, 10016.

A look at Israel through a conversation with former Prime Minister Golda Meir. Suitable for secondary students. Rental price $10.00.

The Nine Years of Theodor Herzl, 20 minutes, color, 1954, distributed by Theodor Herzl Institute, 515 Park Ave., New York. Rental price $5.00.

A documentary film of Herzl's travels on behalf of Jewry and Israel and his impact of Zionism. Suitable for secondary students.

A Wall In Jerusalem, 95 minutes, distributed by EYR Films, 78 E. 56th St., New York 10022. Rental information upon request.

An inspiring and well-made film, narrated by Richard Burton, dealing with the establishment of Israel, from Herzl's time until the present. Highly recommended for secondary school students and adults.

And Ye Shall Plant Trees, color, 18 minutes, 1967, distributed by Jewish National Fund, 42 E. 69th St., New York. Rental information upon request.

Beautiful scenery and music make this film entertaining as well as informative. Depicts the agricultural programs in Israel and includes scenes of children and young people participating in Tu Bishevat tree-planting festivities. Good for high school and adult groups.

As Long As I Live, color, 17 minutes, 1960, distributed by United Israel Appeal, 515 Park Ave., New York. Rental price $3.50.

An excellent production with good music and script describing Orthodox religious life in Israel. Shows celebrations and religious ceremonies. Suitable for secondary students and adults.

Beyond the Wilderness, color, 30 minutes, 1961, distributed by National Committee for Labor Israel, 33 E. 67th St., New York. Free rental.

Realistic film with good photography portraying the conflict between the old and young in Israel. Suitable for junior high through adult groups.

Bon Voyage, color, 24 minutes, distributed by the Israeli Government Tourist Office, 574 Fifth Ave., New York. Free rental.

A delightful travelogue with excellent photography and music. The film shows a young couple on a motorcycle moving throughout Israel. Suitable for all ages over the primary grades.

The three following films are available from the ADL of B'nai B'rith, 315 Lexington Ave., New York 10016:

Israel: A Story of the Jewish People, color, 31 minutes, rental price $15.00.

An excellent film tracing the 4000 year history of the Jews, culminating with the State of Israel today. Suitable for high school or adult groups.

Israel: A Profile, 28 minutes, rental price $10.00.

News commentator David Schoenbrun discusses the significance of Israel for Americans. Pulitzer Prize winner Theodore White traces the spiritual and historic roots of contemporary Jewry to biblical Israel and defines attitudes of American Jews toward Israel. Suitable for advanced high school students and adults.

Jerusalem: City of David, color, 21 minutes, rental price $17.50.

A kinescope treating the ancient city of Jerusalem that combines its history and contemporary life. The film shows the importance of Jerusalem to Jews, Christians and Moslems. Suitable for advanced high school and adult groups.

Filmstrips

Israel: The Land And Its People, a series of seven filmstrips on Israel, sale $7.50 each or $42.00 for the complete set. Distributed by Department of Education and Culture, Jewish Agency, 515 Park Ave., New York.

1. "This is Israel", Introduction, 67 frames.
2. "Galilee", 54 frames.
3. "Haifa and the Emek", 68 frames.
4. "Kinneret and the Jordan Valley", 58 frames.
5. "Jerusalem and the Judean Hills", 62 frames.
6. "The Darom and the Negev", 66 frames.
7. "Tel Aviv and the Coastal Plain", 68 frames.

The filmstrips, in color, are well planned and executed, and show the history, geography, population, economic and cultural life of Israel. Suitable for secondary and adult groups.

BIBLIOGRAPHY
Part II

The American Jewish Yearbook, 1961. New York: The American Jewish Committee, Stratford Press, 1961.

Arden, Harvey. "The Pious Ones", *National Geographic,* Vol. 148, No. 2, August 1975, pp. 276-298.

Bardis, Panos D. "Main Features of the Ancient Hebrew Family", *Social Science,* June 1963, Vol. 38, pp. 168-183.

Birmingham, Stephen. *The Grandees* New York: Dell Publishing Co., 1971.
An account of America's Sephardic Jews, their origins and contributions to American history.

———. *Our Crowd.* New York: Harper and Row, 1967.
The story of the German Jews and the part they played in the building of America.

Blau, Joseph L. *Reform Judaism.* New York. KTAV Publishing House, 1973.
A detailed history of the Reform movement in the United States.

Butwin, Frances. *The Jews in America.* Minneapolis: Lerner Publ. Co., 1969.
A brief history of the Jews in America and the many contributions that they made, written in an elementary style that is suitable for middle and high school students.

Cohen, Rabbi Henry. *Why Judaism?* New York. Union of American Hebrew Congregations, 1973.
Well-written book that raises basic questions of what it means to be Jewish and how to find meaning in a Jewish identity.

Dashefsky, Arnold and Howard M. Shapiro. *Ethnic Identification Among American Jews.* Lexington, Ma. Lexington Books, 1974.
A book about American Jews from a sociologist's point of view, very clearly written and well organized.

Flannery, Edward. *The Anguish of the Jews.* New York: Macmillan Co., 1964.
A Catholic priest reviews 23 centuries of anti-Semitism. Available in paperback.

Glazer, Nathan. *American Judaism.* Chicago. University of Chicago Press, 1957.
An introductory study of American Jews and Judaism.

Goldsmith, Emanuel S. *Masters of Yiddish Literature.* Brandeis University National Women's Committee Study Group Program. Walthan, Ma: Brandeis University, 1972.
An informative syllabus that explores the Jewish spiritual and cultural values found in the works of Mendele Mokher Seforim, Sholom Aleichem, and Yitzkhok Leybush Peretz.

———. *Architects of Yiddishism at the Beginning of the Twentieth Century.* Rutherford, N.J.: Fairleigh Dickinson University Press, 1976.
A comprehensive study of the Yiddish culture in which the author traces the social, political and literary roots of Yiddishism.

Gordis, Robert. *Sex and the Family in the Jewish Tradition.* New York: The Burning Bush Press, 1967.
A short booklet on Judaic teachings of marriage and family.

Grossinger, Jennie. *The Art of Jewish Cooking.* New York: Random House, 1958.
Over 300 recipes and menus for Jewish-style cooking.

Gwynne, Peter. "Hi Columbus, Like The Trip?", *Newsweek*, May 26, 1975.

Hardon, John A. *American Judaism*. Chicago. Loyola University Press, 1971.
A comprehensive study of the origins, ethics, religion and culture of American Jews, written mainly for Christians.

Hirshler, Eric E., editor. *Jews From Germany*. New York: Farror, Straus and Audahy, 1955.
A short history of the immigration of German Jews to the United States in the 1800's and 1900's.

The Jewish Family, a 16 page pamphlet distributed by the ADL of B'nai B'rith.
Evaluates the popular image of the Jewish family and considers the question of the Jewish family being less likely to deviate from their moral code than other American family groups.

Kac, Arthur W. *The Rebirth of the State of Israel*. Chicago: Moody Press, 1958.
The story of Israel from ancient times until 1948.

Kramer, Aaron. *On Freedom's Side*. New York: Macmillan, 1972.
An anthology of American poems of protest.

Lebeson, Anita Libman. *Pilgrim People*. New York: Minerva Press, 1975.
A comprehensive yet extremely readable history of Jews in America from 1492 to 1974.

Liebman, Charles S. *The Ambivalent American Jew*. Philadelphia: The Jewish Publication Society of America, 1973.
Discusses the politics, religion and family life in the American Jewish community and the problem of value conflicts.

Magic and Superstition in the Jewish Tradition. Chicago: Spertus College of Judaica Press, 1975.
A booklet of the exhibition organized by the Maurice Spertus Museum of Judaica.

Malin, Irving and Irwin Stark, eds. *A Treasury of Contemporary American-Jewish Literature*. New York: McGraw Hill, 1964.
A collection of essays, excerpts from novels and stories and poetry from American Jewish literature.

Marcus, Jacob R. *The Colonial American Jew 1492-1776*. Detroit: Wayne State University Press, 1970.
A detailed history of the Jews in colonial America, containing a brief summary of Jewish history in the Diaspora as well.

Mersand, Joseph E. *Traditions in American Literature*. New York: Kennekat Press, 1968.
A study of Jewish characters and Jewish authors.

Neusner, Jacob. *American Judaism, Adventure in Modernity*. Englewood Cliffs, New Jersey. Prentice Hall Inc., 1972.
A study of the Jewish law, people and Israel.

Philipson, David. *The Reform Movement in Judaism*. New York: Macmillan Co., 1931.
A very detailed history of the Reform movement.

"Jews Against Israel" (Religion), *Newsweek*, August 4, 1975.

Rinna, Samuel. *Israel – Promised Land to Modern State*. New York: Golden Press, 1969.
A vivid account of Israel's history until the Six Day War of 1967.

Rosenthal, Gilbert S. *The Jewish Family In A*

Changing World. New York: Thomas Yoseloff Publ., 1970.
A sociological study of the changing values among Jews in America.

Rosten, Leo. *The Joys of Yiddish.* New York: McGraw Hill Co., 1968.
A humorous lexicon of Yiddish words, including many proverbs and jokes.

Sklare, Marshall. *America's Jews.* New York: Random House, 1971.
An interesting study of the sociology of American Jewry.

———. *Conservative Judaism.* New York: Schocken Books, 1972.
A complete background of the Conservative movement; its ideology and history.

Sloan, Irving J. *The Jews in America 1621-1970.* Dobbs Ferry, New York: Oceana Publications, 1971.
A chronology of Jewish American history and selected documents pertaining to Jews in America.

St. John, Robert. *Jews, Justice and Judaism.* Garden City, New York: Doubleday, 1969.
An excellent history of Jewish contributions in the New World, starting with Columbus; includes much information on cultural and social characteristics of the Jews.

Yaffe, James. *The American Jews.* New York: Random House, 1968.
Volume of American Jewish culture and history.

Additional Publications Recommended for Classroom Use

Non-Fiction

Appel, Benjamin. *Ben Gurion's Israel.* New York: Grosset and Dunlap, 1965.
Relates the development of Israel from the early Zionist dream to the present. For children from grade 5 to junior high school.

Bokser, Ben Zion. *Jews, Judaism and the State of Israel.* New York: Herzl Press, 1973.
A history of Judaism and the Jews with a bibliography. Adult.

Brin, Ruth F. *A Time to Search.* New York: Jonathan David Co., 1959.
A collection of religious poems inspired by the Hebrew liturgy. High school students and adults.

Chapman, Abraham. *Jewish American Literature.* New York: A Mentor Book, New American Library, 1974.
An anthology of Jewish American poetry, fiction, autobiography and criticism. Available in paperback. Secondary students and adults.

Colloms, Brenda. *Israel.* New York: John Day, 1971.
A history of Israel and a description of the country and life of the people. Grades 7-12.

Edelman, Lily. *Modern Israel.* North Hollywood, Ca.: Wilshire Books, 1969.
Illustrated with photographs, goes into the history and future of Israel. Grades 9-12.

Ellis, Harry B. *Israel: One Land, Two Peoples.* New York: Crowell, 1972.
An objective look at Israel and the problem of Arab-Israeli claims to the land. Grades 7-12.

Feldman, Abraham J. *The American Jew.* New York: Bloch Publishing Co., 1937.
A study in backgrounds, including a bibliography. Adult or advanced high school.

Friedman, Lee M. *Jewish Pioneers and Patriots.*

Philadelphia: Jewish Publication Society, 1955.
Interesting book about Jewish pioneers that provides fresh insights into American Jewish history. High school and adult.

———. *Pilgrims in a New Land.* Philadelphia: Jewish Publication Society, 1948.
Covers important topics in American history relating to the Jews, including biographical material. High school and adult.

Garwin, Philip. *A People Apart.* New York: Dutton, 1970.
Photographs of the Hasidim in America. Any age above primary.

Handlin, Oscar. *Adventure In Freedom: Three Hundred Years Of Jewish Life In America.* New York: McGraw-Hill, 1954.
Written by a Pulitzer Prize winner, provides an historical approach to American Jewish history. High school and adult.

———. *American Jews: Their Story.* New York: ADL of B'nai B'rith.
A very brief history of the Jews in the U.S. Grades 6-12. Available in paperback.

Hartstein, J.I. ed. *The Jews in American History.* New York: ADL – B'nai B'rith, 1958.
A well-organized and simple resource book for teachers which includes a section on religion, Jewish history and many resource materials.

Ish Kishor, Salumith. *American Promise, A History of the Jews in the New World.* New York: Behrman House, 1947.
A good general history of American Jews for junior high school students.

Karp, Deborah. *Heroes of American Jewish History.* New York: KTAV Publ. House and ADL, 1973.
Illustrated book of the achievements of notable American Jews. Grades 6-12.

Kurtis, Arlene Harris. *The Jews Helped Build America.* New York: Messner, 1975
Story of Jewish immigration to the U.S. from 1654 written for children grades 4-7.

Learsi, Rufus. *The Jews In America: A History.* New York: KTAV Publ. House, 1972.
One of the best books for American Jewish history, thorough, accurate and well-written. For advanced high school students and adults.

Levin, Meyer. *The Story of Israel.* New York: G.P. Putnam's Sons, 1967.
A dramatic, bestselling account of the struggle to establish a Jewish homeland. High school.

Levinger, Alma Ehrlich. *Jewish Adventures in America.* New York: Bloch Publ. Co., 1954.
A simple biographical survey of Jews in history and in America. Easy reading for grades 6-9.

Levinger, Lee J. *A History of the Jews in the U.S.* New York. Union of American Hebrew Congregations, 1961.
A detailed history of Jewish immigration to the U.S. and their contributions to American history. Junior high to adult.

Mezey, Robert. *Poems From The Hebrew, Illustrated with etchings by Moishe Smith.* New York: Crowell, 1973.
Poems, ancient and modern, from the Bible to the twentieth century. Middle and high school ages.

Newman, Louis I. *The Hasidic Anthology.* New York: Bloch Publ. Co., 1944.
Tales and teachings of the Hasidim, sayings, anecdotes, proverbs and lore and wisdom. High school and adult.

Oscar, Leonard. *Americans All.* New York: Behrmans Jewish Book House 1944.
Grandfather tells Benny how Jews helped

in the discovery and building of America. Grades 6-9.

Pessin, Deborah. *History of the Jews in America.* New York: United Synagogue of America, 1957.
Originally for use in Hebrew schools, includes questions, activities and a bibliography for each chapter. Good for all groups, grades 6-12.

Reznikoff, Charles. *By The Waters of Manhattan.* San Francisco: New Directions, 1962.
A collection of poetry by Charles Reznikoff first published in 1918.

Ruderman, Jerome. *Jews in American History, A Teacher's Guide.* New York. ADL – B'nai B'rith, 1974.
A basic handbook for schools and libraries, includes activities, bibliographies and audio-visuals. Highly recommended for teachers and advanced students.

Samuel, Rinna. *Israel, Promised Land to Modern State.* New York: Golden Press, 1969.
A lively and authoritative account of the growth of the state of Israel from its ancient beginnings to 1967. Junior high to adult.

Schappes, Morris V. *The Jews in the United States, A Pictorial History, 1654 to the Present.* New York: Citadel Press, 1958.
Interesting and well-illustrated history, suitable for high school students.

Suhl, Yuri. *An Album of Jews in America.* New York: Franklin Watts, 1972. Illustrated with pictures.
A study in photographs and words about the Jews in this country. Any age, the written material is very easy reading.

Wiesel, Elie. *Souls On Fire.* New York: Random House, 1972.
Portraits and legends by Hasidic masters. High school and adult level.

———. *Night.* New York: Hill and Wang, 1960.
Personal experiences of the author during his life in Nazi concentration camps. Brief and very readable. Suitable for mature secondary students.

Zeldis, Chayym. *Seek Haven.* New York: The Reconstructionist Press, 1968.
A collection of contemporary Jewish poetry. Secondary students.

Fiction, Biographies and Biographical Novels

Abrahams, Robert D. *The Commodore: The Adventurous Life of Uriah P. Levy.* Philadelphia: Jewish Publication Society, 1954.
About the famous Jewish naval hero of the War of 1812. Secondary students.

Alexander, Lloyd. *The Flagship Hope: Aaron Lopez.* Philadelphia: Jewish Publication Society, 1960.
The story of a Portuguese Marrano who became the leading Jew in Colonial America. Good fictional biography for junior high school.

Apsler, A. *Northwest Pioneer: The Story of Louis Fleischner.* Philadelphia: Jewish Publication Society, 1960.
The story of an immigrant Jew who goes west in the 1800's. Grades 6-10.

Blanford, B.W. *Off the Capes of Delaware.* New York: Union of American Hebrew Congregations, 1950.
Stories of American Jewish heroes. Grades 6-10.

Cahan, Abraham. *The Rise of David Levinsky.* New York: Harper and Row, 1917.
An excellent novel about a Russian Jewish

immigrant in New York, his rise to wealth and his loss of identity. High School and adult.

Cohen, F.C. *Portrait of Deborah.* New York: Julian Messner, 1961.
The story of a Jewish high school senior and her relationship with a non-Jewish boy. Grades 6-12.

Emery, A. *Dinny Gordan: Freshman.* Philadelphia: Macroe Smith, 1964.
A book about the reactions of a Protestant group to the arrival of a Jewish brother and sister in their community. Grades 6-12.

Fast, H. *Haym Salomon: Son of Liberty.* New York: Messner, 1941.
A good biography about one of the leading financiers of the American Revolution. Grades 6-10.

Hobart, L. *Strangers Among Us.* New York: Funk and Wagnalls, 1957.
The story of a Jewish girl and her family who move to a non-Jewish mideastern town. Grades 6-10.

Kemelman, Harry. *Sunday the Rabbi Stayed Home.* Greenwich, Connecticut: Fawcett Publ. Inc., 1969.
A mystery novel set against a background of Jewish culture, by the author of *Friday the Rabbi Slept Late* and *Saturday the Rabbi Went Hungry.* Good entertainment for grades 6-12.

Kuhn, L.N. *The World of Jo Davidson.* Philadelphia: Jewish Publication Society of America, 1958.
A biography of a great sculptor who started life in New York's Lower East Side. Suitable for secondary groups.

Lewisohn Ludwig. *The Island Within.* Philadelphia: Jewish Publication Society, 1968.
A novel about the nature and meaning of Jewish existence in America. High school to adult.

Lewiton, M. *Rachel and Herman.* New York: Franklin Watts, 1966.
The story of an immigrant family of the 1900's. Grades 8-12.

Malamud, Bernard. *A New Life.* New York: Dell Publ.,1961.
Novel of a young man who leaves New York to settle into a small northeastern college town. High School or adult.

Merriam, E. *The Voice of Liberty: The Story of Emma Lazarus.* Philadelphia: Jewish Publication Society of America, 1959.
A biography of the great American poetess who wrote "The New Colossus" inscribed on the base of the Statue of Liberty. Grades 6-12.

Morris, Terry. *Shalom Golda.* New York: Hawthorne Books, 1971.
A biography of Golda Meir, from a schoolroom in Milwaukee to the highest office in Israel, with photographs. Grades 6-10.

Mudra, M. *Look Beyond Tomorrow.* New York: Dutton, 1957.
Story of a Jewish boy who tries to hide his identity and then changes his mind. Grades 7-10.

Payne, Robert. *Gershwin.* London: Robert Hale Ltd., 1962.
A biography of the famous New York composer, George Gershwin. Grades 6 through 12.

Rogow, L. *Lillian Wald: The Nurse in Blue.* Philadelphia: Jewish Publication Society of America, 1966.
A biography of the founder of the Henry Street Settlement House in New York. Grades 6-12.

Rosenbaum, Jeannette W. *Myer Myers, Goldsmith 1723-1795.* Philadelphia: Jewish Publication Society, 1954.

Interesting biography of a Colonial Jewish craftsman that provides an excellent picture of Colonial America. Grades 7-12.

Rosenblum Morris. *Heroes of Israel.* New York: Fleet Press, 1972.

Biographies of the founders of Israel from Herzl to Golda Meir. Grades 6-9.

Singer, I.J. *The Family Carnovsky.* New York: Harper and Row, 1969.

A novel about a German Jewish family in Germany and in New York City. High school and adult.

Vorspan, A. *Giants of Justice.* New York: Union of American Hebrew Congregations, 1960.

Brief profiles of fourteen prominent Jews who have had an impact on American democracy. Grades 6-10.

Wilson, J.H., Jr. *Albert A. Michelson.* New York: Messner, 1958.

A biography about America's first Nobel prize physicist. Grades 7-12.

Wise, William. *Silversmith Of Old New York, Myer Myers.* Philadelphia: Jewish Publication Society, 1959.

A biography of a Colonial silversmith, good for junior high school students.

PART III
THE JEWS OF CONNECTICUT

Aims and Objectives for Part III

1. The main purpose of this study is to present the history of Jewish Americans in the State of Connecticut so that students will be aware of the many contributions that Jews have made to the social, economic, political and artistic life of our state.
2. To learn about the various periods of Jewish settlement in this state, including the poultry and dairy farmers, in order to understand the diverse nature of Connecticut's Jewish community.
3. By looking at the Jewish social organizations, students should become aware of the existence of a rich Jewish cultural life in Connecticut, in spite of the assimilatory processes that have taken place.

HISTORY

Early Connecticut Jews

The earliest mention of Jews in Connecticut is 1659, when Jewish peddlers from New Amsterdam (New York), travelling up the Connecticut River by boat to sell their wares, appeared in Hartford. These itinerant peddlers exchanged their manufactured goods for provisions and livestock to take back to Manhattan. Records indicate that by the year 1669 at least two of these peddlers had settled permanently in Hartford. The names 'David a Jew' and 'Jacob a Jew' are included in a list of "Families in Hartford with Quantity of Grain in Possession of Each," dated March 9, 1969. Hartford court records note that in 1670 Jacob Lucena, a Jewish merchant, was fined £20 for "frequent and notorious lascivious daliance and wanton carriage and profers to severall women." Lucena appealed the ruling and with the help of a New Amsterdam Jewish leader named Asser Levy, he persuaded the court to reduce his fine to £5. There is no real proof that Jews had settled in other parts of Connecticut during this time, but one could assume that if Hartford had a number of Jewish settlers, there may have been a few in other towns and villages as well. No real Jewish communities were established, probably because there were not enough males for a *Minyan* in any one place, and most of those first Jewish residents seem to have intermarried and disappeared as Jews.[1] The early Jewish settlers faced tremendous difficulties in Connecticut and in the other New England colonies. A single man who wished to marry was obliged to either choose a Gentile wife, or travel to New York or Newport, Rhode Island, in search of a Jewess. Jews were not welcome and faced marked discrimination because of their religion. Connecticut was a Puritan colony where the Congregational Church and the State were one. Little toleration was shown even to Christians of dissenting denominations. The codes of New Haven and Hartford stated that it was illegal to give food or shelter to Quakers and Adamites. In 1662 Charles II of England issued a Connecticut charter declaring that the Christian faith was "the only principal end of this plantation." The Congregational churches were supported by public taxation from which none were exempted. Until 1708, when the Connecticut Toleration Act was passed permitting freedom of worship to Christian dissenting denominations, attendance at Congregational religious meetings was obligatory. It is not known if this law was enforced with regard to the Jews, but they were forced to pay taxes for the support of the Congregational churches, as were members of other Christian sects.

By the early 1700's the itinerant Jewish peddlers had opened permanent butcher, grocery and dry goods shops in Hartford and

1. Jacob R. Marcus, *The Colonial American Jew 1492-1776*. Detroit: Wayne State University Press, 1970, p. 312.

they were beginning to do the same in many of the little towns along the northern shore of Long Island Sound as far east as the Connecticut River. Isaac de Medina, a Jewish shop keeper in Hartford, opened up several branch shops in other Connecticut towns. In the 1720's there was a Jewish shopkeeper in Stamford, one in Fairfield and at least two in Stratford. Mordecai Marks, one of the Jewish businessmen who settled in Stratford, converted to Christianity in order to marry a Christian woman. When he died, his tombstone read, "a useful member of society, an affectionate husband, a tender parent, and a constant communicant of the Church. . ." In 1722 a German or Polish Jew named Asher Truby set up a business in Fairfield. He also was presented with the choice of remaining single or marrying a Gentile. He married a Christian woman named Abigail Crane. Truby's signature appears on a 1749 petition of the Fairfield County storekeepers to the General Assembly, written in beautiful Hebrew characters and a second time in Latin script.

Michael Judah, a resident of Norwalk from about 1740 until his death in the 1780's, also married a Christian woman. But when a son, David, was born, Michael hired the New York *Mohel* to circumcise him. This is an interesting fact because normally a *Mohel* will not circumcise the son of a Gentile mother. David Judah served in the Revolutionary Army, then settled in Fairfield where he became friendly with Asher Truby's grandson, Ansel Trubee.

Several Jews had settled in Derby and Middletown in the early eighteenth century, but it wasn't until 1755 that we have a record of a Jew in New Haven. Jacob Pinto, probably the son of Abraham Pinto of Stratford, is believed to have come to New Haven that year. Ezra Stiles, Yale's president from 1778-1795, described Jacob as "the only Jew in town," even though he did not practice Judaism. Jacob married a Christian woman named Thankful, and had three sons. Abraham, Solomon and William. All three of these sons were graduated from Yale and all three served in the Continental Army. Two other Jewish brothers are mentioned in New Haven records: Ralph and Isaac Isaacs. Both were Yale graduates and there is evidence that at some point both had converted to Christianity.

The next mention of Jewish residents in New Haven appears in the September 13, 1772 entry of Ezra Stiles' diary:

> This Summer past a Family of Jews settled here, the first real Jews (except two Jew Brothers Pintos who renounced Judaism and all Religion) that settled in N. Haven. They came from Venice, sat down some little Time at Eustatia in W. Indies, and lately removed here. They are three [illegible]s (Adults) with an aged Mother, and a Widow and her Children, being in all about 10 or 8 Souls Jews, with six or 8 Negroes. Last Saturday they kept holy; Dr. Hubbard was sent [for one of their sick]: He told me the Family were worshiping by themselves in a Room in which were Lights and a suspended Lamp. This is the first Jewish Worship in New Haven . . . but they are not eno' to constitute and become a Synagogue, for which there must be 12 Men at least. [This is incorrect: there need be only 10]. So that if there should, hereafter be a Synagogue in N.H. it must not be dated from this.[2]

This Italian Jewish family stayed only a few years in New Haven, again leaving the Pintos as the only Jews in town.

Connecticut records tell us something about the economic activities in which Jews were engaged during this colonial period. In 1726 two Jews wrote the following petition for a fishing monopoly:

> "To the Honorable, the Governor and Company of His Magesty's Colony of Connecticut, in General Court Assemblyed on May 12, Anno Domini 1726:
>
> "The humble petition of Mordecay Gomez, of the city of New York, and Isaac Jacobs, of

2. Franklin B. Dexter, ed., *The Literary Diary of Ezra Stiles*. New York: Charles Scribners' Sons, 1901, Volume One, p. 283.

Branford, in the Colony of Connecticut, merchants, humbly sheweth:

"That Your Honours' petitioners have, at great charge, travell, and expence, for a long time maintained and supported a skillfull and knowing person in those parts of the world where the fishery of porpoises is best known and most practised, in order to attain a competent knowledge therein.

"And whereas they have now gained a sure method of improving and perfecting the same, which they humbly conceive will be in a short time of great benefit and advantage to the publick, as allso of long duration after your petitioners may have injoyed the same, for such a term of years as to Your Honours shall seem meet.

"And as Your Honours are very generous encourragers of arts and sciences and all usefull knowledge, your petitioners presume to hope that trade, so necessary to support them, will receive some share of your favour. And certain they are that, if the prayer of this petition be considered by Your Honours, what they have to propose will very much advance and enlarge the same with respect to Europe.

"Your petitioners therefore most humbly pray that Your Honours will give them leave to bring in a bill for granting to your petitioners the sole fishery of porpoises within this colony for the space of ten years, under such restrictions and limitations as upon the face of the said bill will more at large appear. . ."[3]

The petition was not granted. Although the members of the Connecticut Lower House voted in favor of the request, the petition was defeated in the Upper House. The document is of interest because it is the first record in American history that links Jews with the fishing industry.

A similar petition was submitted to Connecticut's General Assembly by Samuel Delucena of Norwalk in 1765 for a monopoly on the manufacture of potash. After acquiring sufficient knowledge and equipment for the production of potash, Delucena asked the General Assembly to prohibit the production of potash within a radius of twenty miles of his factory in Norwalk. His petition was granted. However, it appears that the factory never produced any potash. By the end of the Revolution, Delucena was engaged in another economic venture – looking for sulphur mines. This venture was also a failure. Delucena later settled in Philadelphia and then in New York where all records of his existence end.

The years immediately prior to the Revolution found Connecticut's tiny Jewish population scattered in various parts of the state. When the British took control of New York and Newport, loyal patriots flocked across the borders of the neighboring colonies of Connecticut, Pennsylvania and Massachusetts. In Connecticut they settled mostly along the Boston Post Road in Fairfield County. One of the Jewish families who took shelter in Stratford was the Seixas family. Isaac and his wife fled to Stratford from Newport when the British invaded that city. They were joined by their two sons from New York, Benjamin and Gershom Mendes, the *Hazzan* from New York's Shearith Israel congregation. Gershom carried with him the Scrolls of the Torah for safekeeping.

While in Stratford, Isaac Seixas arranged for the marriage of his son Benjamin to Ziporah Levy of Philadelphia. This is the letter that Isaac wrote to Ziporah's father:

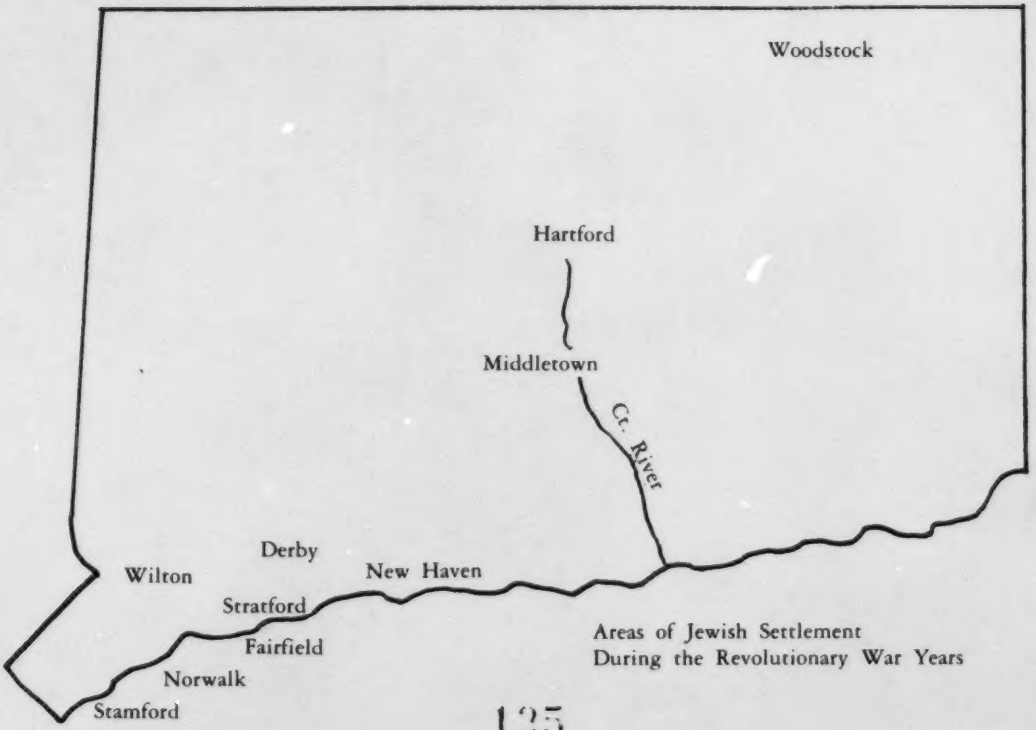
Stratford, Novemb. 13, 1778.

Mr. Hayman Levy,

S'r:

It is at the request of my son Ben. Seixas that I presume to trouble you with this, to acquaint you that he has inform'd his mother and my self that he has a very great regard for y'r daughter, Miss Ziporah Levy, and shou'd think himself very happy if he cou'd obtain your consent and approbation, as well as your amiable spouse's, and all others connected

3. Connecticut State Library, Connecticut Archives, Industry, 1708-1789, Series I, Vol. I, Documents 213-214.



Areas of Jewish Settlement
During the Revolutionary War Years

with the young lady, in permetting him soon to be joined to her in the sacred bonds of matrimony.

We have no manner of objection thereto, and most sincerely wish it may meet with your parental approbation, and that it may prove a source of joy and happiness to all our families. I hope this may find you, good Mrs. Levy, all the children and conexions enjoying perfect health. Mrs. Seixas and all our family join with me in our most respectfull salutations, and I remain, s'r,

Your most obedient and humble servitor,
Isaac Seixas.[4]

The Seixas brothers did not stay long in Connecticut, going first to Philadelphia and then back to New York when the Revolution ended. Gershom became rabbi of Shearith Israel and Benjamin became one of New York's leading Jewish citizens and a founder of the New York Stock Exchange.[5]

There were other Jews in Stratford at this time and it is believed that Connecticut's first Jewish religious service with the required *Minyan* of ten was held there in 1776.

Another distinguished New York family that moved to Connecticut during the Revolution were the Simsons, who took up residence in Danbury, Wilton and Norwalk. The father, Joseph, was the president of Shearith Israel and was a Hebrew scholar of some renown. While in Wilton, Joseph received a visit from Ezra Stiles, who was impressed with his reputation as a student of Hebrew and with his collection of Hebrew literature. Among the refugees in Norwalk were the Samson Mears family. Samson was an agent for Aaron Lopez, an international shipping merchant. With him were his sisters and their husbands, Solomon Simson, Asher Myers and Myer Myers.

Myer Myers, the famous silversmith from New York, had come to Norwalk in 1776. The year before, Myers had been recommended by Benjamin Henshaw of Connecticut's State Assembly to take charge of a lead refining operation in Middletown. Because of the desperate need for bullets, Connecticut was anxious to develop its lead smelting refineries. Henshaw described Myers as "honest and skillfull" and an expert refiner. There is no record that Myers was offered or accepted the job.

There were many other Jews present in Connecticut during the Revolution. A detailed account of them may be found in "Light On Early Connecticut Jewry" in Marcus' *Critical Studies in American Jewish History*.

The patriots who took refuge in the settlements around Fairfield soon discovered that they would have been safer had they stayed in New York City. From 1777 to 1779 the English were in possession of Long Island and the Sound and were periodically raiding the towns along the Sound in what is now Fairfield County. The citizens of Norwalk petitioned the Connecticut state authorities for an armed vessel that would patrol their shores.

In 1779 the British General Tryon launched brutal attacks on New Haven, Fairfield and Norwalk, burning and pillaging barns, churches and homes. Most of Norwalk's citizens fled up the river to Wilton. From Wilton, Samson Mears wrote the following account of Tryon's raid in a letter to Aaron Lopez:

Wilton, July 30, 1779.

Mr. Aaron Lopez,

Dear Sir:

The 9th inst. in a great hurry I address'd a few lines to you, accompanying your leather breeches, skins, and snuff p'r Mr. Wentworth, which I hope has been safe deliv'd you.

My apprehension then of the destruction of Norwalk was realized early in the morning of the 11th. To discribe the scene with all its

4. Publications of the American Jewish Historical Society, XXVII. Waltham, Mass.: American Jewish Historical Society, 1920, pp. 171-172.

5. Jacob R. Marcus, *Critical Studies in American Jewish History*. New York: Ktav Publishing House, 1971, Volume One, p. 9.

horrors and the distress of its inhabitants require a much abler pen than mine. The 8th in the morning the approach of the savage enemy as far as Green's Farms (about five or six miles from Norwalk) threatened me with their immediate visitation, and I was fortunate enough to get the goods I sent you among some of our cloathing and removed a few miles out of the town till Wenthworth could carry them further. And as the progress of the enemy was by some means stop'd, we improved the remainder of that and the next day in removing our numerous family, with what effects we could procure teams, to carry off to some small distance from the town. And altho we were closely employed till the hour of Sabbath, we were oblidged (from the difficulty of procuring teams) to leave a considerable part of furniture and other valuable effects in our respective dwellings, that has to the great distress of some of our families been consumed with the houses, and is most extensively felt by Myer and Asher Myer[s] and M[oses] Isaacs, the two former being deprived of a very considerable part of their tools.

In this reduced situation we were going from house to house soliciting a shelter, and happy we were to get into the meanest cot. We truly realized the Anniversary Season with all its gloom that our predecesors experienced. [The anniversary of the fall of the Temple in Jerusalem was observed July 22nd.]

Judge of our situation when a room of about twelve feet square cont[aine]'d between twenty and thirty persons, old and young, from Friday till Sunday morning, when the attack on the town (which was about three miles distance) was pronounced by an incessant firing of cannon and musquetry and the awful appearance of vast columns of smoak ascending from the conflagrated buildings. This scene terrified the women and children that they thought their assylem no longer safe there and precipitately set off, some on foot and some in a waggon further up the country. And what added to our distress was an incessent rain when we were so illy provided against it, not having a cloak in company, nor a shift of cloathes with us, they being scattered about the country wherever we could get a teamster to carry them. So that we were oblidged to dry them on our backs, and we continued to rove from place to place till this hospitable roof of Mr. Aaron Cardoza's was humanely open'd to our use, with every friendly service he can contrive to render us, and we cannot reflect on his benevolence without receiving a considerable aleviation to our calamitous circumstances.

As his house is but small for the families in it at present contains, and he has turn'd out of the best apartments, we shall make our stay no longer here then to collect our scattered effects and get provided with some place more to our respective conveniences. And until we obtain that, you may direct any letters you may please to honor me with, to the place, to the care of our present hospitable host. . . .

Your ever esteem'd friend
and very humble servant,
Samson Mears.[6]

When the Revolution ended, most of the Jewish refugees including the Mears, the Simsons and the Seixases, returned to New York or Newport. Those who remained permanently were assimilated into the dominant Congregationalist society and did not remain Jewish by religion. As far as we know, no effort was made to establish a Jewish religious community until well into the nineteenth century. There were certainly more economic possibilities to be found in New York and Newport; and on the political scene Jews were not granted equal

6. Lopez Papers, Newport Historical Society Library. (Published in J.R. Marcus' *Early American Jewry*, Volume One. Philadelphia: Jewish Publ. Soc. of America, 1951, pp. 171-174.

rights until the 1843 amendment to the Connecticut constitution stated that "the Jews who may desire to unite and form religious societies, shall have the same rights and privileges which are given to Christians of every denomination."

Two factors brought about the establishment of permanent Jewish communities in Connecticut. First was the 1843 amendment granting Jews the right to officially meet for religious services. Secondly, the German immigration period of the 1840's brought a more substantial number of Jews to Connecticut, most of whom settled in Hartford, New Haven, Bridgeport, New London and Waterbury.

First official synagogue in Hartford, called Touro Hall.

Hartford

Hartford's first organized Jewish congregation, Beth Israel, was officially established in 1843. The members met in the home of C. Rothenberg on Sheldon Street. By 1850 there were over two hundred Jews in Hartford and Beth Israel congregation acquired a church building on Main Street which they called Touro Hall. The synagogue eventually moved to Farmington Avenue in West Hartford where it is located today. Temple Beth Israel began as an orthodox congregation, but the influence of the German Reform movement quickly changed the character of the congregation which subsequently became Reform. As more and more Jews settled in Hartford, Conservative and Orthodox synagogues were also founded. Today Hartford has the largest Jewish population in the state.

One of the early German Jews to settle in Hartford was Gerson Fox. After peddling for a while, he opened a small shop for fancy goods on Main Street that developed into G. Fox and Company. A complete history of Hartford's Jews, listed in the bibliography, was prepared by Morris Silverman.

New Haven

There was a significant Jewish community in New Haven during the 1840's. Connecticut's first official Jewish congregation, Mishkan Israel, was formed there in 1840, but it was not dedicated until 1843. At first the small group rented a hall in the Brewster Building, but in 1856 a bequest by Judah Touro made possible the purchase of a synagogue building on Court Street. The *New Haven Daily Register* printed the following account on July 12, 1856:

> The consecration of the Hebrew Synagogue in Court Street took place yesterday. . . .A considerable sum has been expended in fitting up the building [formerly the Third Congregational Church]. . . .The arrangements about the altar, ark and pulpit are quite unique and tasty. . . .The music was very fine and impressive and tenor solos struck us as being quite as sweet and artistic as almost any heard in Opera. . . .A contribution was also taken up which was liberally responded to by both Gentiles and Hebrews.

Many innovations were introduced into this liberal temple: a choir, the family pew and an organ. Mishkan Israel, like most of the congregations of this period, became Reform.

Bridgeport

The first Jews recorded in Bridgeport were the German Jewish merchants Pickney Lesser, and Moses and Bernhard Klein. They came from

New York City in the early 1850's and opened a dry goods store. They were joined by other German Jews and soon there were enough Jews in Bridgeport to establish a permanent Jewish community. The city's first congregation, called B'nai Israel, was formed in 1859 and followed the Reform Judaism of Germany. In 1863 the congregation started a Hebrew school for their children and the Jewish community continued to grow. For more than fifty years religious and education meetings were held in various homes and stores. In the early 1900's a real Temple was built which served the community for forty years. In 1958 a new Temple was dedicated which, interestingly, was made possible largely through the donation of a devout Christian named Summer Simpson. A complete history of the Jews of Bridgeport is currently being prepared under the direction of Mrs. Lawrence Lesser who has been accumulating material for many years.

New London

A Jewish community in New London got a later start than the other main areas of German Jewish settlement. Joseph J. Schwartz, his wife and son settled there in 1860. The first recorded birth of a Jew in New London was Schwartz' son Frederick in 1863. The Schwartz family was soon joined by other German Jews and a Reform congregation, the Achim Sholom Congregation, was established. In 1878 they purchased a cemetery plot. A complete history of the Jewish community of New London was written by Esther Sulman in 1957, entitled *A Goodly Heritage* (listed in the bibliography).

Waterbury

Waterbury public records indicate that there were some German Jews present before 1850, but the first Jewish congregation was not formed until 1872. Forty German Jews, under the leadership of Mr. and Mrs. Maier Kaiser, Mr. and Mrs. Isidore Chase, Mr. and Mrs. Isador Mendelssohn and Mr. and Mrs. Solomon Levy, met and conducted services along Orthodox lines. However, as the community grew and the Reform movement in the United States flourished, this first congregation gradually shifted away from Orthodoxy and adopted the Union Prayer Book with its liberal liturgy. This Reform congregation, called Temple Israel, did not have a permanent synagogue building until 1921.

As the eastern European immigrants began to settle in Waterbury, there arose a need for an Orthodox synagogue. At first they met in the home of Isaac Gancher, the President of the congregation. In 1900 a house was purchased on Canal Street that was converted into a synagogue. Since that time a great many benefit societies and benevolent associations have been formed in Waterbury.

Mrs. Sarah Katzman Klier of Waterbury prepared a short history of the Jewish community of Waterbury in 1974. A copy may be obtained on loan from "The Peoples of Connecticut" Jewish Resource Kit, Learning Resources Area, U-32, University of Connecticut, Storrs; or from Mrs. Klier, 306 Willow St., Waterbury by purchase.

The Civil War

During the Civil War years Connecticut's Jewish population numbered less than fifteen hundred. The American Jewish Yearbook estimates 1492 Jews were living in Connecticut in 1877. The following is a list of Connecticut Jews who served in the Union Army:[7]

Name	*Regiment*
Samuel Cantrowitz	10th Infantry
Samuel Cline	26th Infantry
Henry Cohen	7th Infantry
Harry Dettelbach	10th Infantry
Charles Dryfuss	10th Infantry
Henry Harris	10th Infantry
Nathan Hoshland	7th Infantry
Julius Isaac	10th Infantry

7. Simon Wolf, *The American Jew As Patriot, Soldier and Citizen.* Boston: Gregg Press, 1972, p. 127.

Louis Lauber	10th Infantry
Leon Newman	3rd Infantry
Samuel Rosenthal	10th Infantry
Simon Rosenthal	10th Infantry
Ludwig Schiff	10th Infantry
Moses Straus	10th Infantry
——— Wertheimer	10th Infantry
S. Wolfsohn	7th Infantry

With the arrival of the eastern European Jews in the 1880's the Jewish communities in Connecticut really started to expand. This period of heavy Jewish immigration continued through the 1920's and by 1927 there were 91,500 Jews in the state. The eastern Europeans formed their own traditional congregations and brought about a total metamorphosis in the sociology of Connecticut's Jewish communities.

The first eastern European Jew to settle in New London was Samuel Cott. He left his native Lithuania in 1885 and settled in New London where he opened a small watch repair shop. One of the Cott family later opened the Cott Beverage Company.

IT'S
Cott
TO BE GOOD!

Bessie Bloom Wessel, one of the first sociologists to realize the importance of ethnic studies, was born in the Ukraine in 1889 and was brought to the United States at age two. She graduated from Brown University, received her Ph.D. from Columbia and became a professor of sociology at Connecticut College. The archives of "The Peoples of Connecticut" project contain Wessel's scrapbooks of articles concerning New London's ethnic communities, as well as instructional materials that she used in her classes.

Sophie Tucker, born in Odessa and brought to the United States while still an infant, rose to fame as a singer and Broadway star. She began her career singing in her father's Kosher restaurant on Front Street in Hartford.

The noted Yiddish poet and writer B. Kovner, settled in New Haven. An interesting account of his arrival in 1892 appeared in the Yiddish newspaper *Zukunft*.

"I will here relate the experience of my first May day in America. I arrived in the Golden Land at the end of January, 1892. It was on a ten dollar ship's ticket. There was tremendous competition among Jewish brokers in that era. Hence the low cost for an Atlantic crossing. The price of passage being such a bargain, my aunt and sister in New Haven held council with each other. They decided to share evenly in the fare and sent for me. In turn, my father scrounged together some twenty gulden and I set out from Galicia in mid-winter for the strange, faraway world.

"I took with me a rye bread, a herring, two shirts, two handkerchiefs, a pair of *Tephillin* and two small books of poetry, one by Zunser and the other by Ehrenkrantz. The books were given to me as gifts by my dear friend, a baker's son. With this motley collection under arm, I bid farewell to my hometown, Dynow. My mother cried as my father sighed. It was a miserably blizzardy day when I took my leave.

"The ship on which I sailed was an ancient and decrepit vessel. In fact, this was her final voyage. So she ploughed slowly the ocean, a long trip of seventeen days duration. After all, what was her hurry? The ocean was going to be there for a long time yet. But how mercilessly that fierce Atlantic buffeted her about. In the second week of our endless voyage, on a black, stormy night, the ocean seemed to conspire with inordinate ferocity against the S.S. Damia. It seemed a struggle to the death, as far as the ocean was concerned. But the sturdy, old vessel was

damned if she was going to let herself die in mid-ocean. Moreover she found allies among the devout passengers in her hold. They took to reciting Psalms with a fervor, spurred on in their devotions by their hysterical womenfolk and their wailing infants. By dawn the waves simmered down. The winds had blown themselves out and the old ship moved ahead once more at her slow, steady pace. The Psalm-sayers knew that God had hearkened to their prayers.

"At last we arrived and disembarked at New York's Castle Garden. A representative of the Baron de Hirsch Society took me to an immigrant shelter at 5 Essex Street and sent off a telegram to my sister and aunt in New Haven, instructing them to come down for me. The following morning they arrived and we had ourselves a warm reunion. They took me with them by train to New Haven. On arrival, I was permitted a two-week respite at the end of which time my uncle Yoisef Levine gave me some practical advice: 'Here in America,' he counseled me, 'a craftsman is far more esteemed than a rabbi, a cantor or any kind of clergy for that matter.' My sister and aunt concurred most heartily with Uncle Yoisef.

"Whereupon I was soon apprenticed to a tailor. During my apprenticeship I discovered that there was a union of tailors which I quickly joined. I learned, too, that New Haven had a branch of the Socialist Labor Party (S.L.P.) and that a certain Professor Daniel DeLeon was its leader. In addition, I found in New Haven an Anarchist group led by Dr. Mandell and a tailor by the name of Bonoff. Both of them were fiery speakers and sharp debaters. I found a dramatic club led by Sam Torenberg. He later went on to a successful acting career in the New York Yiddish theatre. With Torenberg in the New Haven drama group was Isidor Zolotarefsky who became a well-known Yiddish playwright. They successfully produced Goldfadden's *Bobbe Yachne* and the *Tzvei Kuni-Lemmelo*. Within this lively cultural sphere which New Haven offered, I found myself at once involved in all four directions. Each night was another joyous celebration for me.

"There was once a very talented baritone-singer in New Haven, Ketleroff. He performed at all Socialist celebrations singing largely the poems of Morris Rosenfeld. These had been set to music. I loved Ketleroff's singing and was particularly moved by his rendition of Rosenfeld's *Tefiliah Le-oni* (Prayer of the Poor Man). I quickly mastered that song and came to know, through Ketleroff, the songs of David Edelstat which were especially popular among the Anarchists.

"I developed a veritable passion for all of Morris Rosenfeld's poetry and it was my fondest wish to have the privilege of knowing the poet personally some day. And the dream very soon came to fruition! It was on May 1, 1892. I was supposed to march in the local May Day parade sponsored by the S.L.P. But before setting out on that mission I headed for Oak Street to pick up my favorite newspaper. I came into Max Sach's bookstore. He stocked all of the Yiddish newspapers: the *Arbeiter Tzeitung*, *Der Folks Advocat*, *Die Yiddishe Gazetten*, the *Yiddishe Tageblatt* and *Der Yiddisher Herold*. Mr. Sachs was a young man with a shock of black, curly hair, a short pointed beard and a beautiful forehead. With Max Sachs there was a visitor. He introduced me to the man, saying: 'I'd like you to meet the famous Yiddish poet, Morris Rosenfeld.' Then turning to Rosenfeld, he informed him: 'This young man is an ardent admirer of yours. He knows your poetry well and I'm certain that he'd be delighted to help sell your book.'

"Whereupon Rosenfeld proceeded to tell me that he was on tour through Jewish communities with his latest work. The volume was priced at one dollar a copy. However, if here and there a buyer was willing to be more generous, he would not be reluctant to accept such occasional largesse. 'I have with me about one hundred copies,' said Rosenfeld, 'and I'd like someone to make the rounds of New Haven Jewish homes.'

What a golden opportunity, I thought to myself, to be of help for a renowned poet. I immediately volunteered. In my enthusiasm I forgot altogether about my May Day marching plans. . . .It was a beautiful day for walking. We proceeded to make our way from house to house in the Jewish neighborhood. I led; Rosenfeld followed. I would knock on the door. Hardly had the door been opened for us when I would blurt out the message: 'This is the famous Yiddish poet Morris Rosenfeld of New York City. He has brought with him a volume of his superb poetry. The price is only one dollar.' Rosenfeld would say nothing. He would merely smile benignly. And the response to my presentation was heartening. In some homes they pleaded that we stay for a *kalten trunk* and some *tzubeissen*, but we were eager to get on with the task at hand. Here and there more affluent New Haveners offered as much as five and ten dollars per volume. Thus did we enter Jewish homes from early morning until ten o'clock that night. We sold some ninety-two copies. The total realized came to one hundred and twenty-four dollars.

"I took Morris Rosenfeld to the home of Sam Neveloff on Washington Street where the poet was to spend the night. He was traveling to Boston the following morning. As we shook hands in farewell at Neveloff's, I thought for a certainty that Rosenfeld would offer me the gift of one book. I had *shlepped* on a long day's trek with him. It had been a successful effort. . . .But Rosenfeld intimated nothing of the sort by either word or act. Whereupon I turned to Sam Neveloff and asked him to lend me one dollar. Which he graciously did. I gave Rosenfeld the bill. He gave me a book and my day with the Workingman's Poet was at an end on May 1, 1892."[8]

The pattern for most of the urban areas of Connecticut has been the same. The German Jews arrived first and established liberal synagogues. Then came the eastern European Yiddish-speaking Jews who formed Orthodox and Conservative congregations. The most recent groups of Jewish immigrants to arrive in Connecticut are the survivors of Hitler's Holocaust. In many cases they formed new congregations, such as Tikvoh Chadoshoh in Bloomfield.

The rabbi of Beth Hillel in Bloomfield is Dr. Philip Lazowski, who was born in "White Russia"near the Polish border. He was eleven when the Germans invaded his village. In his recently published book, *Faith and Destiny* (Fox Press, Hartford), Dr. Lazowski tells the thrilling story of his escape from the Nazis, his survival in the forests of Russia and his eventual arrival in Hartford.

It would be an impossible undertaking to go into detail regarding each Jewish community in our state. Interesting research projects may be done by students with regard to their own particular areas. Useful sources of information are the records maintained by Jewish historical societies, such as those of the Jewish Historical Society of Greater Hartford, 335 Bloomfield Avenue, Hartford; Connecticut branches of national Jewish organizations listed on page 145; commemoration booklets produced by many of the Jewish congregations in Connecticut; and interviews with Jewish community leaders or immigrants in your area. In addition to these avenues of original research, there are several published histories of Connecticut Jewry. These are listed in the bibliography.

Today the largest Jewish populations are found in:

Hartford	23,000[9]
New Haven	20,000
Bridgeport	14,500

The total Jewish population in Connecticut is

8. "The Zukunft," May, 1944.

9. Population in 1973 according to the 1974-75 American Jewish Yearbook.

just under 100,000 or about three and one-half per cent of Connecticut's entire population.

THE JEWISH FARMING COMMUNITIES[10]

The eastern European Jews introduced a new element into the sociological make-up of Connecticut Jewry: dairy and poultry farming. The primary reason for the establishment of Jewish farming communities in the eastern United States was the relocation work of the Baron de Hirsch Fund. Baron Maurice de Hirsch was a German Jewish philanthropist born in Munich in 1831. He believed that agriculture would provide a secure future for the Jewish immigrants in the United States and Palestine. In 1891 the Baron de Hirsch Fund commenced operations whereby money was made available to Jewish families who wished to purchase small farms. The first such community sponsored by the de Hirsch Fund was located in southern New Jersey. Others followed in Connecticut. In 1891 the United Hebrew Charities of New York City sent a group of immigrants to work in a dress factory in Colchester. Very soon after that they were aided by the de Hirsch Fund to purchase old abandoned dairy farms in the countryside surrounding Colchester. Other Jewish immigrants followed their example and by 1900 there were Jewish farm settlements in Chesterfield, Uncasville, Norwich, Lebanon, Niantic and Moodus. The reason that Connecticut was a popular place of settlement among the Jewish farmers is given in the *American Jewish Yearbook – 1900:*

> Established dairy farms are offered for sale in New England at a price less than the cost of the buildings on them. Their abandonment is due to death or old age of their owners, whose children, attracted to the cities and to professional occupations are willing to sell their ancestral homesteads at a great sacrifice. Jewish immigrants coming from the villages of the Pale of Settlement in Russia are ready buyers of dairy farms, because they were accustomed to dairy pursuits in the old home.[11]

Other Jewish immigrants purchased tobacco farms in Rockville and Ellington. A few tried vegetable farming near New Haven. The farmers had a difficult time getting started. Connecticut's soil is poor, the weather is unreliable, and many of those who went into farming knew little about it. Farmers' organizations were formed for the purpose of exchanging information. Through much hard work and suffering the immigrant farmers managed to prosper. By 1927 there were an estimated one thousand Jewish farmers in Connecticut. Dairy farming declined. There was an increased interest in poultry farming because it is less strenuous and requires less of an investment. The great majority of the Jewish refugees who settled in Connecticut between 1933 and 1945 also turned

10. All information about Connecticut Jewish farming communities is derived from *The History of the Jewish Farmer in Eastern Connecticut* by Morton Gordon, an unpublished doctoral dissertation, 1974, which the author generously made available to us.

11. Report on the "Baron de Hirsch Fund," *American Jewish Yearbook, 1899-1900*, p. 45.

to poultry farming, although there were about thirty German Jews who purchased dairy farms in Windham and New London counties.

Subsequent arrivals of displaced persons after World War II brought about the establishment of additional Jewish communities in eastern Connecticut. Danielson became an important Jewish center. The Jewish farmers of eastern Connecticut formed their own organization called "The Farband of Jewish Farmers in Connecticut." One of the functions of the "Farband" was to hold an annual memorial service on April 12 for the victims of the holocaust so that ". . .American Jews would not be allowed to forget the fate of 6,000,000 European Jews." This organization was most active in Colchester and Danielson.

The number of small farms in Connecticut has been decreasing, but the more successful ones have increased in size and volume. One of the largest poultry businesses in the state is the Colchester Egg Company. This important business was developed by Julius Rytman, a former displaced person who settled in Norwich in 1949. He started out on a small dairy farm, later expanded his activities to include the milling of feed, and finally went into the egg business.

The era of the small poultry farmer has just about ended. Those who remain sell to local stores and restaurants. Dairy farmers have been faced with the same dilemma. Big business concerns and cooperatives have forced most of the smaller farms out of competition.

In 1938 a group of seventeen Jewish farmers founded the Central Connecticut Farmers' Cooperative Association with its headquarters in New Haven. In 1941 the Association purchased an old building in Manchester and went into the feed mill business. By the 1960's the Coop had grown to a membership of over three hundred and had expanded the business to the Midwest. Largely through the efforts of Emanuel Hirth, a Jewish farmer from New London who became the manager of the Coop, the business continued to grow and became highly successful.

CONNECTICUT'S SEPHARDIM

The only known distinctly Sephardic community in Connecticut today is the Sephardic Congregation of Greater Hartford. This congregation was established by seven families who left Turkey around 1917 and settled in the Hartford area. They came from Istanbul (Constantinople) and Izmir (Smyrna).

The original founders of this congregation brought with them their knowledge of *Ladino* or *Judesmo*, the medieval Judeo-Spanish dialect of the Sephardic Jews. After the expulsions from Spain and Portugal in 1492 and 1498, many Sephardic Jews settled in Turkey. For four hundred years they continued to use this dialect. In a little more than a half a century in the United States, however, the use of *Ladino* has diminished to almost nothing. A spokesman for the Sephardic Congregation of Greater Hartford indicates that there is now an increasing interest among their young members to revive the use of this language in an effort to preserve at least a part of their unique culture.

Today the Sephardic Congregation of Greater Hartford has grown to around fifty members composed of Sephardim from Israel, Morocco, Greece, Iran, Iraq and Turkey. The congregation does not have its own synagogue building, but meets in Temple Emanuel, 160 Mohegan Drive, West Hartford. Services are held only on the High Holy Days, but the Sephardim meet several times throughout the year for social events.

The main objective of the congregation is to raise money for Israel's underprivileged Sephardim who migrated from Africa and the Middle East after 1948; and to increase awareness among the youth regarding the Sephardim's unique experience and cultural heritage.

SOCIAL ORGANIZATIONS

The greatest sources of information about the Jewish community of Connecticut are the many social organizations that the Jews of this state

have established. In many instances, particularly in the small towns, the synagogues serve also as community centers. The following is a list of some of these organizations:

Bridgeport

Hadassah Chapter of Greater Bridgeport
67 Valley Circle
Fairfield, CT. 371-0277

Jewish Community Center and the United Jewish Council of Greater Bridgeport
4200 Park Ave.
Bridgeport, CT. 372-6567 372-6504

Jewish Family Service Inc.
144 Golden Hill
Bridgeport, CT. 366-5438

Danbury

Jewish Federation of Greater Danbury
8 West St.
Danbury, CT. 792-6354

United Jewish Center of Danbury
141 Deer Hill Avenue
Danbury, CT. 06810 743-1180

Deep River

Jewish Community Center
Union St.
Deep River, CT. 526-5649

Hartford

Jewish Historical Society of Greater Hartford
335 Bloomfield Ave.
West Hartford, CT. 236-4571

The Hartford Jewish Community Center
335 Bloomfield Ave.
West Hartford, CT. 236-4571

Jewish Family Service
333 Bloomfield Ave.
West Hartford, CT. 522-8265

Hartford Jewish Federation
333 Bloomfield Ave.
West Hartford, CT. 236-3278

Jewish Singles
18 Puritan Dr.
Bloomfield, CT. 242-4144

Meriden

Meriden Jewish Welfare Fund Inc.
127 E. Main St.
Meriden, CT.

New Britain

Jewish Federation of New Britain
272 Main St.
New Britain, CT. 223-8115

New Haven

Jewish Community Center
1162 Chapel St.
New Haven, CT. 865-5181

Jewish Community Council
1184 Chapel St.
New Haven, CT. 562-2137

Jewish Community Council Housing Corp.
18 Tower Lane
New Haven, CT. 772-1816

Jewish Family Service
152 Temple St.
New Haven, CT. 777-6641

Jewish National Fund
65 Cooper Place
New Haven, CT. 387-3991

Jewish Welfare Fund
1184 Chapel St.
New Haven, CT. 562-2137

Jewish Historical Society of New Haven
Mr. Harvey Ladin
152 Temple St.
New Haven, CT. 787-0241

New London

Jewish Community Council
of Greater New London
86 State St.
New London, CT. 442-8062

Norwalk

Jewish Community Center
Shorehaven Rd.
East Norwalk, CT. 838-7504

Jewish Community Council of Norwalk, Inc.
Shorehaven Rd.
East Norwalk, CT. 853-3440

Stamford

Jewish Center
132 Prospect
Stamford, CT. 327-1900

United Jewish Federation
132 Prospect
Stamford, CT. 359-2178

Waterbury

Jewish Community Center of Waterbury
34 Murray St.
Waterbury, CT. 753-4189

Jewish Federation of Western CT.
34 Murray St.
Waterbury, CT. 753-4189

Jewish Family Service of Waterbury
34 Murray St.
Waterbury, CT. 753-4189

In addition to the above, most of the national Jewish organizations have branches in Connecticut.

The *Zionist Organization of America,* dedicated to the preservation of Israel and Jewish rights, has its headquarters in New Haven at 1146 Chapel St. The *Hadassah* (women's Zionist organization) has chapters in most areas of the state. The women raise money through bake sales and Hadassah Thrift Shops.

The *B'nai B'rith,* 1184 Chapel St., Suite 3, New Haven, has over twenty local lodges in Connecticut with a membership of about 3500. The organization is active in fighting discrimination through the Anti-Defamation League and supports various community projects. Ararat Lodge of Hartford No. 13, founded in 1851, is the oldest lodge in continuous existence in the world.

The United Order of True Sisters is the oldest fraternal Jewish order in the United States. The members are very active in local charity work, but the main function of the order is to further cancer research. They also run a camp for handicapped children in New York. The Connecticut chapter meets at the United Synagogue, North Main St., West Hartford.

The Organization for Rehabilitation through Training, called the ORT, is a vocational training program for Jewish people. The organization began in 1880 and now operates on five continents. There are nine chapters in the Connecticut River Valley Region: four in the Hartford area, and outlying chapters in Windsor, Newington, New Britain, Farmington and the Middletown area. The central Hartford chapter is located at 411 Homestead Ave., Hartford. There is also a Fairfield County Regional office at 3720 Main St., Bridgeport.

There are several local chapters of the *Pioneer Women,* who support different social services in Israel.

The *National Council of Jewish Women* has many chapters throughout the state of Connecticut. These women provide services for the elderly, disadvantaged, and aid for Israel.

The only Jewish hospital in Connecticut is Mt. Sinai in Hartford. Opened in 1923, this hospital serves the needs of the general community, while providing uniquely Jewish services and Kosher food for those who wish to have them.

There are three old age homes in Connecticut:

Hebrew Home for the Aged
615 Tower Ave.
Hartford, CT. 242-6207

Jewish Home for the Elderly
of Fairfield County
175 Jefferson St.
Fairfield, CT. 374-9461

Jewish Home for the Aged
169 Davenport Ave.
New Haven, CT. 562-5185

There is also a Jewish orphanage in New Haven: The Jewish Home for Children, 152 Temple St. 865-6189.

Another good source of information is the *Connecticut Jewish Ledger*, a weekly newspaper that was founded in 1929. The offices are located at 2475 Albany Avenue, W. Hartford.

Discussion Questions and Activities

1. What were the three main reasons for the lack of a permanent or official Jewish community in Connecticut prior to 1843? What happened around that time to change this?
2. Conduct a discussion about church and state separation. Does the study of the Bible (or any other religious book) as literature or history violate any civil laws?
3. Choose one of the Jewish organizations listed in the guide. Find out as much about its history, growth and current activities as you can and write a report.
4. Many Connecticut Jews have chosen political careers. Read the information on "Connecticut" in the *Encyclopedia Judaica* for a list of Jews from our state who have served in local, state and national government. Present a report to the class on Abe Ribicoff or another prominent Connecticut Jew in politics.

Abraham Ribicoff

5. Read the novel *The Outside Leaf* by Ben Field and write a book report. Judging by all that you have studied so far about the Jews, how accurate is this portrayal?
6. Choose one of the following Connecticut Jews who have made contributions in the fields of art, literature and science. Present an oral report to the class.

Hezekiah Augur – an artist born in New Haven in 1791 whose most significant painting is in Yale's Trumbull Gallery.

Sophie Tucker – a singer and entertainer from Hartford.

Edward Wallant – born in New Haven in 1926, author of *The Pawnbroker*.

Jacob Adler (B. Kovner) – a Yiddish humorist who settled in New Haven.

Bessie Bloom Wessel – a sociologist, pioneer in the field of ethnic studies in the 1930's, and resident of New London.

Dr. Reuben Leon Kahn – born in Lithuania in 1887, settled in New London,

developer of the Kahn blood test for the detection of syphilis.

Stan Freeman – pianist-composer from Waterbury.

George Davidson – artist and winner of the Prix de Rome from Waterbury.

Calvin Calmon – immigrant to New London, a chemist who is credited with the desaltization process of sea water.

Abe Ribicoff – born in 1910 in New Britain, the son of a poor factory worker from Poland, former Governor of Connecticut, secretary of HEW under Kennedy, and Senator from Connecticut.

Louie Nye and *Todie Fields* — co[illegible]ians, both born in Connecticut.

Norman Lear — a famous Hollywood TV situation comedy producer, a graduate of Weaver High School in Hartford.

7. Many synagogues have archives and documents relating to their history. Visit a synagogue in your area and do a small research project on its origin. What part did the differences between Jews from different areas of Europe play in the establishment of synagogues? Consider the Lithuanian and Ukrainian Jews.
8. Write to the Central Connecticut Farmers' Cooperative Association for information about this organization's activities today.

GLOSSARY – PART III

Hazzan - a cantor who chants during a religious service.

kalten trunk - Yiddish for cold drink.

Ladino (Judesmo) - a medieval Spanish dialect combined with Hebrew words and written in Hebrew-like characters, spoken by the Sephardim.

Minyan - a quorum of ten males over the age of thirteen needed to conduct a religious service.

Mohel - a surgeon who circumcizes according to religious tradition.

shlepped - Yiddish for carried.

Tephillin (Tefillin) - phylacteries containing portions of the Torah that are worn on the forehead and arm while praying.

tzubeissen - a snack.

MEDIA AND OTHER INSTRUCTIONAL AIDS

Hartford Jews 1900-1925, 30 minutes, a kinescope that portrays the history of the Jews in Hartford. Available through the Jewish Historical Society of Greater Hartford, 335 Bloomfield Ave., Hartford. Suitable for secondary students and adult audiences.

The Peoples of Connecticut resource package on the Jews, available from the Curriculum Lab, University of Connecticut, Storrs. This package contains various religious articles, books, catalogues, brochures from some of the Jewish organizations in Connecticut, records, a set of slides on Hartford's Jews and a tape of Yiddish folksongs.

BIBLIOGRAPHY
Part III

Chiel, A. Arthur. *Looking Back*. Woodbridge, Connecticut: Ellen and David Egger Publication, 1973.
Commemorative booklet about the Conservative congregation B'nai Jacob in Woodbridge. (Rimmon Rd., Woodbridge, 06525).

"Connecticut," *Encyclopedia Judaica*. New York. Macmillan Co., 1972.

Feldman, J. Abraham. *Remember The Days Of Old*. Hartford: Congregation Beth Israel, 1943.
A brief history of the Reform Congregation Beth Israel in commemoration of its one hundredth anniversary. This contains much information about the Jews of Hartford. Temple Beth Israel is one of the oldest synagogues in Connecticut. (Available at the Hartford Public Library or from Temple Beth Israel).

Gordon, Morton L. *The History of the Jewish Farmer in Eastern Connecticut*. An unpublished dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Hebrew Literature, Yeshiva University, New York, 1974.
(Available from "The Peoples of Connect-

icut" Jewish Resource Kit, Learning Resources Area, U-32, Univ. of Conn., Storrs.)

Hühner, Leon. *The Jews of New England (Other Than Rhode Island) Prior to 1800.* Waltham, Mass: Publications of the American Jewish Historical Society XI, 86-95.
A documented history of New England's Jews in Colonial times.

Joseph, Samuel. *History of the Baron de Hirsch Fund: The Americanization of the Jewish Immigrant.* Philadelphia: The Jewish Publication Society, 1935.
A complete history of the Baron de Hirsch farm settlement program and the impact it had on New Jersey and Connecticut farming.

Kirshnitz, Mrs. P. *A History of the Beth Hillel Synagogue.* Bloomfield: Congregation Beth Hillel.
A brief history of this congregation is included in this commemorative booklet. (Beth Hillel, 160 Wintonbury Ave., Bloomfield).

Klier, Sarah Katzman. *History of the Jewish Community of Waterbury.* June, 1974 (mimeo).
A very brief history of the Jews in Waterbury (6 pages). (Available from "The Peoples of Connecticut" Jewish Resource Kit or from Mrs. Klier, 306 Willow St., Waterbury).

Lazowski, Philip. *Faith and Destiny.* Hartford: Fox Press, Inc., 1975.
The thrilling story of Rabbi Lazowski's escape from German-occupied Russia and immigration to the U.S. and to Bloomfield.

Lenn, Theodore. *Binding the Generations Each to Each.* Hartford: Temple Beth Israel, 1968.
A commemorative booklet prepared for Beth Israel's 125th anniversary.

Marcus, Jacob R. *Critical Studies in American Jewish History.* New York. Ktav Publishing House, 1971.
A detailed account of the Jews' role in American history.

---------. *The Colonial American Jew 1492-1776.* Detroit: Wayne State University Press, 1970.
A brief sketch of Jewish participation in Colonial America; a chronology; documents pertaining to Jews in American history.

---------. *Early American Jewry.* Philadelphia: Jewish Publication Society, 1951.
A history of the Jews in Colonial America, containing a great many public documents and letters.

Pawlowski, Robert E. and the Northwest Catholic High School Urban Studies Class. *How The Other Half Lived.* Hartford: Northwest Catholic High School, 1973.
An ethnic history of the Old East Side of Hartford, containing information on twelve of the ethnic groups in Hartford.

Postal, Bernard and Lionel Koppman. *American Jewish Landmarks: A Travel Guide and History.* New York: Fleet Press Corp., 1976.
A three volume series describing every place of Jewish interest in the United States. Each of the 53 chapters contains a complete history of the Jewish community in the area covered. Connecticut will be included in Volume I which is expected to appear in November, 1976 (paperback edition will cost $6.95).

Silverman, Morris. *Hartford Jews 1659-1970.* Hartford: The Connecticut Historical Society, 1970.
This is the best source of data on Hartford's Jewish community. It contains detailed information on Hartford and Connecticut Jews who have participated in every aspect of community life.

---------. "The History of the Jews in Hartford, 1650 to the Present", *The Hartford Courant.* Ten consecutive installments starting on January 2, 1955.

Sulman, Esther and Leonard Goldstein. *A Goodly Heritage.* New London: Bingham Printing Co., 1957.
A very complete history of the Jews of New London from 1860 to 1955.

Wolf, Simon. *The American Jew as Patriot, Soldier and Citizen.* Boston: Gregg Press, 1972.
Contains lists by state of Jewish soldiers. Information on Connecticut Jews is minimal.

Fiction

Field, Ben. *The Outside Leaf.* New York: Reynal and Hitchcock, 1943.
A novel, suitable for secondary students, about a Jewish broadleaf tobacco farmer. This book contains a great deal of information about the tobacco business as well as Jewish family life in Connecticut in the 1930's.

****

APPENDIX

Kosher Cookbook Proves
Windsor Sisterhood Members Don't Live 'By Bread Alone'

By PAM LUECKE*

Sharing recipes with members was only part of the goal when the Sisterhood of Congregation Beth Ahm in Windsor set out to assemble a cookbook.

Observing the Laws of Kashrut, providing menus for religious and secular occasions and raising funds for the synagogue were also part of the plan.

The result, after three and a half years of work, is *Not By Bread Alone*, a bright red spiral-bound kosher cookbook to be released March 2.

The book was an "honest labor of love," according to Susan Viner, managing editor. She and three associate editors – Sylvia Savath, Carol Krainer and Helen Golden, all of Windsor – each edited the 600 recipes submitted by Sisterhood members. Many were kitchen tested.

Four hundred of these recipes, representing 94 Sisterhood members, will be featured in *Not By Bread Alone*. (The title, incidentally, was inspired by the Biblical Passage, Deuteronomy: 8:3).

Categories range from appetizers (the chapter is entitled "In the Beginning") to desserts, including a special section for Passover dishes.

Each *pareve* or neutral recipe (which means it can be served with either a dairy or meat dish, according to the Laws of Kashrut) is marked with a 'P' in the book. Each of the 39 menus is also labeled either 'P,' 'D' (for dairy), or 'M' (for meat).

Recipes were submitted on everything from a five-by-seven card to the back of a paper bag, according to Mrs. Viner. Retyping them and achieving uniformity were major chores.

The editors were sticklers for accurate measurements, baking times and temperatures; they also double-checked whether pans should be greased or ungreased, covered or uncovered.

Sylvia Savath's "Honey Fruit Cake" is one of the synagogue's favorite recipes, according to Mrs. Viner. Mrs. Viner herself invented the "Fruited Noodle Pudding" recipe "out of sheer frustration for finding pareve starch recipes."

Honey Fruit Cake

1 cup sugar
2 eggs
½ cup honey
½ cup cooled coffee
¼ cup oil
¼ cup orange juice
½ tsp. baking soda
pinch of salt
2½ cups flour
¼ tsp. nutmeg
2 tsp. baking powder
½ cup raisins
½ cup walnut meats, chopped

Cream sugar and eggs. Add honey, coffee, oil and orange juice. Combine all dry ingredients and add to mixture. Fold in raisins and nuts. Bake in greased tube pan at 350 degrees for 50 minutes.

*The Hartford Courant, Wed., Feb. 18, 1976.

Fruited Noodle Pudding

12 oz. noodles (fine, medium or wide)
5 eggs
½ cup sugar
1 tsp. cinnamon
¼ tsp. baking powder
1 tsp. salt
1 can (1 lb.) fruit cocktail (drained)
1 apple, peeled and chopped
12 maraschino cherries, halved
½ cup chopped dried apricots

Cook noodles according to package directions and drain. Beat eggs in large bowl. Add noodles and all other ingredients. Pour into greased 9 by 13 inch shallow pan. Bake uncovered at 350 degrees for 45-55 minutes or until top is browned and center is set. Cool slightly before cutting into squares. Serve in place of potatoes.

Saucy Pudding Dessert

Bread puddings have traditional charm and old-fashioned goodness. And, for another winning feature, they make fine use of extra or stale breads. Serve a bread pudding with tangy lemon sauce dotted with chopped California walnuts and sun-sweetened dried fruit pieces to pep up appeal even more. Serve warm on a chilly night when you want a nostalgic, yet up-dated version of a long-time favorite. The walnuts add just the right crunchy texture and combine perfectly with prunes, dried apricots and peaches.

Current Projects

At the time of this writing, several other Jewish histories are in the process of being prepared.

The Hartford "Our Roots" project, directed by Miriam Wheeler, coordinated the development of written histories of twenty-one ethnic groups in Hartford. The Hartford Public Schools published the materials in 1976. The ethnic history on the Jews of Hartford is being prepared by a committee from the Jewish Historical Society of Greater Hartford, 335 Bloomfield Avenue, Hartford, under the direction of Mrs. Sylvia Sheketoff. (236-4571).

****

Mrs. Lawrence Lesser of Bridgeport has been gathering information on the history of the Jews in Bridgeport for many years. She and a committee are currently organizing the material with a view to publishing a written history of Bridgeport's Jews in the near future. Mrs. Lesser may be contacted through B'nai Israel Congregation, 2710 Park Avenue, Bridgeport. (233-3045).

****

Eric Roman of Danbury was commissioned to write a study of the Jews of Danbury by the United Jewish Center, 141 Deer Hill Avenue, Danbury, 06810. This history of the Jews of Danbury should be available sometime in 1976 from the United Jewish Center.

A GUIDE TO THE AVAILABILITY OF DEMOGRAPHIC DATA ON CONNECTICUT JEWS*

x = American Jewish Yearbook estimates
a = U.S. Census, Mother Tongue (Yiddish) estimates
b = American Jewish Yearbook and U.S. Census data

		1900's															
	1877	05	07	10	12	13	20	27	30	37	40	47	50	57	60	66	68	70
Statewide	x	x	x	b	x	x	b	x	a	x	a	x	a	x	a	x	x	b
Cities and Towns																		
Ansonia		x	x					x										
Bridgeport			x		x	x		x		x						x	x	x
Bristol																x	x	x
Chesterfield					x													
Colchester		x														x	x	x
Danielson																x	x	x
Danbury			x		x											x	x	x
Derby										x						x	x	x
Greenwich																x	x	x
Hartford		x	x			x		x		x						x	x	x
Lebanon																x	x	x
Manchester																x	x	x
Meridan						x		x		x						x	x	x
Middletown																x	x	x
Milford																x	x	x
Moodus																x	x	x
New Britain		x	x		x	x		x		x						x	x	x
New Haven	x	x	x		x	x		x		x						x	x	x
New London		x	x		x	x		x		x						x	x	x
Newtown																x	x	x
Norwich		x	x		x	x		x		x						x	x	x
Norwalk			x			x				x						x	x	x
Putnam																x	x	x
Rockville																x	x	x
Stamford			x			x		x		x						x	x	x
Storrs																x	x	x
Torrington																x	x	x
Wallingford																x	x	x
Waterbury	x	x	x		x	x		x		x						x	x	x
West Hartford										x						x	x	x
Westport																x	x	x
Willimantic																x	x	x
Winsted																x	x	x

* From a report prepared by Edward True, Research Associate for "The Peoples of Connecticut" project, Universtiy of Connecticut, Storrs, 1975 (mimeo)